All glory to Śrī Guru and Gaurāṅga

ŚRĪMAD BHAGAVAD-GĪTĀ

PRESENTED BY
Shri K.M. Jhav
Sa2G
36097



EDITED AND TRANSLATED

BY

TRIDANDI GOSVAMI

SRILA BHAKTI PRADIP TIRTHA MAHARAJ

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TRANSLITERATION

आ	Ā	Janārdana	जनार्दन
ई	Ī	Kuntī	कुन्ती
ऊ	Ū	Madhusūdana	मधुसूदन
ऋ	Ṛ	Kṛpa	कृप
अं	Ṁ	Mīmāṁsaka	मीमांसक
अः	Ḥ	Rajaḥ	रजः
ङ	Ṅ	Aṣṭāṅga-Yoga	अष्टांगयोग
च	C	Acyuta	अच्युत
ञ	Ñ	Sañjaya	सञ्जय
ट	Ṭ	Taṭastha	तटस्थ
ठ	Ṭh	Haṭha-Yoga	हठयोग
ड	Ḍ	Guḍākeśa	गुडाकेश
ढ	Ḍh	Yogārūḍha	योगारूढ
ण	Ṇ	Karṇa	कर्ण
श	Ś	Śaibya	शैब्य
ष	Ṣ	Puruṣottama	पुरुषोत्तम
ज्ञ	Jña	Yajña	यज्ञ
क्ष	Kṣa	Mokṣa	मोक्ष



HIS DIVINE GRACE OM VISHNUPADA
Paramahamsa Sri Srila Sachchidananda Bhaktivinode Thakura

PUBLISHER'S FOREWORD

My most revered guide and master has very kindly addressed me, a fallen and unworthy servant, a letter from Bombay on August 23, 1940, in which he has commanded me, out of his deep affection, to write a preface to the Gītā, edited by him. To the blessing uttered by a Divine Master, for the self-purification of a mortal being, I bow down with all humility and in spite of various failings in me, I undertake the difficult task in the hope to do no more than faintly repeat the teachings of my venerable Preceptors.

Gentle readers, I feel your curiosity to have a glimpse of the editor who has presented his English interpretation on the texts of the Gītā. The task of introduction has unfortunately fallen upon one who is unworthy to unloose the latchet of his shoes. However imperfect, I shall presently try to picture the lotus feet of the saintly editor.

Śrīla Bhakti Pradīpa Tīrtha Gosvāmī Mahārāja appeared before the august presence of Śrīla Thākura Bhaktivinoda and Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda as early as the 25th day of March, 1910, the Advent Anniversary day of Śrī Caitanyadeva at the holy birth-site of Śrīdhāma Māyāpura and was fortunate to receive their blessings. On that auspicious day, consecrated by Śrīla Ṭhākura Bhaktivinoda to the service of preaching, he delivered an address before the Vaiṣṇava assembly at Śrīdhāma Māyāpura. Under direction of Śrīla Gaurakiśoradāsa Gosvāmī Mahārāja he took initiation from Śrīla Ṭhākura Bhaktivinoda at Svānanda-Sukhada-Kuñja

of Godruma (Navadvīpa) where Ṭhākura used to stay for Bhajana. He was then blessed by Śrīla Gaurakiśora with a prophecy that on obtaining Sannyāsa from Sat-Guru he would *preach the Name of Mahāprabhu throughout the world*—every letter of which has come out true. He is the first to receive Tridanda Sannyāsa from Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda and it was he who first went out in charge of a band of devotees to preach and propagate the Divine Message of Śrīman Mahāprabhu in the distant lands of the West. His speeches *inspired with the highest spiritual teachings of* Śrīla Prabhupāda attracted many westerners to the Lotus Feet of Śrīman Mahāprabhu He is the most sincere initiated disciple of Śrīla Ṭhākura Bhaktivinoda, the Founder of the Gauḍīya Mission, and the senior-most Sannyāsī disciple of Śrīla Prabhupāda

It was in the London Gauḍīya Matha, that the editor felt the necessity and the impulse and accordingly he took upon himself the task of editing an English translation of the Gītā This wonderful pristine Book has been translated into various languages and in very many editions. Śrīla Tīrtha Gosvāmī has truly said that the interpretations of the Gītā, having prevalence in the world, are based on empirical epistemology, derived from sense-experience or testimony of others; but the inner spiritual *meaning of the Gītā as revealed in the Śrīmad* Bhāgavata or by Śrī Caitanyadeva and their true followers based on a transcendental deductive method, and especially the representations made by the Gauḍīya Vaiṣṇava Ācāryas, *viz.*, Śrīla Viśvanātha Cakravartī Ṭhākura, Baladeva Vidyābhūṣaṇa and Ṭhākura Bhaktivinoda, the great pioneer of the present movement of pure devotion

(Śuddha-Bhakti), following in Śrauta line, the principles of devotion resplendent with lofty and brilliant Rasa as revealed by Śrīman Mahāprabhu, have not got much currency among learned society. The three Ācāryas just mentioned have been true, in their elucidation of the Gītā, to the essence of the teachings of Śrīla Śrīdharasvāmipāda, the Dean of devotional school and a Teacher of international fame and of Śrī Caitanyadeva and his innermost coterie consisting of Śrī Svarūpa-Rūpa-Sanātana. In his letter to me dated, Bombay, 27th August, 1940, Śrīla Tīrtha Gosvāmī Mahārāja has very kindly penned the following few lines which deserve our careful attention:—

"The world abounds in innumerable editions of the Gītā-Upaniṣad but they are all offsprings of empirical knowledge, not recognized by the Adhokṣaja standard. One cannot have the real taste of the sweet milk of the Gītā without bathing himself in the confluence of the commentaries on the same of the three Gauḍīya Vaiṣṇava Ācāryas (Om Viṣṇupāda Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Baladeva Vidyābhūṣaṇa and Śrīla Ṭhākura Bhaktivinoda). On seeing the plight of all persons who want to milk the cow artificially, without the help of her calf, the all-merciful Ṭhākura Bhaktivinoda-Sarasvatī inspired this humble servant on the bank of the river Thames (allegorically, Tāmasa or darkness) to translate the Gītā in English. The present edition is an outcome of their all-good mercy."

Pursuant to the above, Śrīla Nārāyaṇadāsa Bhaktisudhākara Prabhu published on the last Advent Anniversary of Śrī Caitanyadeva (23rd March, 1940) a big edition of the Gītā in Bengali, embodying the commentaries

of Śrīdharasvāmipāda. In close succession, Śrīla Tīrtha Gosvāmī, under the direction of His Divine Grace Ōm Viṣṇupāda Paramahaṃsa Śrī Śrīmad Bhakti Prasāda Purī Gosvāmī Ṭhākura, is coming out with a unique English edition of this Divine Book on the befitting occasion of the 102nd Advent Anniversary (14th September, 1940) of Thākura Bhaktivinoda, to the very great rejoicing and benefit of the seekers of Truth.

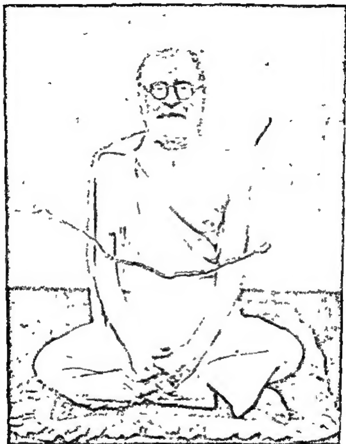
All relevant informations for the study of the Gītā have been fully laid down in the treatises of the three Ācāryas and of my most revered Gurudeva Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda There is hardly anything more for me to add by way of preface I may, however, only quote a few extracts from the series of lectures that were delivered by me, a humble servant, following the teachings of my revered Preceptors, on invitation by the Dacca University (Religious Instruction Committee) in the year 1937.

EXTRACTS FROM MY DACCA UNIVERSITY LECTURES

Gītā means song, chanting, recitation We hear of different Gītās but Śrīmad Bhagavad-Gītā refers to the discourse of Śrī Kṛṣna and Arjuna

REAL IMPORT OF THE NAME GĪTĀ

Song or chanting is distinguishable from meditation or cogitation. Chanting is recitation in a loud voice and many people can hear the same and be benefited, but meditation can do good to the meditator alone and that, provided there is no self-deception. The latter is purely selfish but chanting has the distinctive merit of selflessness, generosity and eternal good not only to one's true self but also to those who hear the chanting.



HIS DIVINE GRACE

OM VISHNUPAD PARAMAHAMSA

SRI SRIMAD BHAKTI SIDDHANTA SARASVATI

GOSVAMI PRABHUPAD

A submissive listener or disciple attends to what the Guru chants. This chant is known as Śruti, *i.e.*, what the Guru preaches and the disciple listens. Thus Śruti and Gītā are one and the same. Gītā is, therefore, also called Upaniṣad. At the end of each chapter of the Gītā, we notice the following refrain—

श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे....

The word Gītā implies the eternal presence of Guru (Master), disciple and chanting. Kṛṣṇa is eternal Guru or Master. Arjuna is eternal disciple and chanting or Śruti which connects them is also eternal So, it is the chanting of the Gītā alone and none else that links or unites the Guru and disciple, Kṛṣṇa and the Jīva and, therefore, the followers of Sanātana Dharma adore the Gītā.

PRELUDE

Śrīmad Bhagavad-Gītā occupies chapters 25 to 42 in Bhīṣma-Parva of the Mahābhārata. Chapter 13 of Bhīṣma-Parva is called Śrī Bhagavad-Gītā-Parvādhyāya. Vaiśampāyana recited to King Janmejaya the discourse between Dhṛtarāṣṭra and Sañjaya about the war at Kurukṣetra. On return to Hastināpura from the battle field of Kuruksetra as an eye-witness, Sañjaya narrated to Dhṛtarāṣṭra the incident of Bhīṣma, the grandfather and the strongest supporter of the Kauravas, lying down on a bed of arrows. Through the grace of Vyāsadeva, Sañjaya obtained supernatural vision and staying at Hastināpura, he narrated to Dhṛtarāṣṭra just as if he saw the preparations for the war and heard the discourse of Śrī Kṛṣṇa at Kurukṣetra.

UNIVERSALITY OF THE GĪTĀ

Nilakantha, the famous commentator of the Mahābhārata says—

भारते सर्ववेदार्थो भारतार्थश्च कृत्स्नशः ।
गीतायामस्ति तेनेयं सर्वशास्त्रमयी मता ॥

In the Gitā has been embodied the essence of all the Vedas and of the Mahābhārata and so the Gitā is as it were the embodiment of all the Śāstras

Śrīman Madhvācārya has said in the beginning of his commentary on the Gitā,—सर्वभारतार्थसंग्रहां वासुदेवार्जुनसंवादरूपां भारतपारिजातमधुमूर्तां गीतामुपनिबध्नन्य । The Gitā contains in essence the whole of the Mahābhārata and is the honey of that heavenly flower

The root principles of the six philosophical schools of India, viz, Vaiśeṣika, Nyāya, Pūrva Mīmāmsā, Yoga (Pātañjala), Sānkhya and Vedānta (Uttara Mīmāmsā) have been discussed and weighed in the Gitā Nearly two centuries before the birth of Christ a band of Hindus professing Sanātana-Dharma migrated and settled in Asia minor—this has been acknowledged by the historians of Syria and Smarna Some hold that Jesus Christ imbibed the teachings of the Gitā from the descendants of the above Hindu settlers There are others who say that the religious teachings of the Buddhists and the Jains, viz, the transmigration of soul, doctrine of Avatāra etc, have been drawn from the Gitā.

Buddha is an Avatāra of Kṛṣṇa Those who did not recognize Buddha as Viṣṇu came to be distinguished as the Buddhists but others who acknowledged Him as Amśāvatāra of Kṛṣṇa remained worshippers of Viṣṇu.

WHO CAN UNDERSTAND THE GĪTĀ

Śrīla Śrīdharasvāmipāda at the end of his commentary on the Gītā has quoted from Śvetāśvatara Upaniṣad VI, 23 the following Mantra:—

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

Those who have highest regard for Devatā, *viz.*, Kṛṣṇa and have similar regard for Gurudeva as for Kṛṣṇa, only to such wise men Śruti Śāstras open up their doors

Śrī Gītā is Śruti; so those persons only who have the deepest veneration for the Lotus Feet of the Gurudeva can have admission to the real meaning of the Gītā.

WHO ARE ENTITLED TO HEAR THE GĪTĀ

Bhagavān Śrī Kṛṣṇa himself has laid it down at the close of the Gītā in Ch. XVIII, 67:—

इदन्ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

Never expose the teachings of the Gītā to one who is devoid of religion, devoid of reverence for Guru and God and who calumniates Me, the Supreme Lord.

Against the above some may argue thus,—most men on earth disown religion, Guru and God and criticise Śrī Kṛṣṇa as a human being. If we leave them out there will remain very few entitled to listen to the Gītā. Secondly, what are the Śāstras for, if not for imparting reverence to the atheist? Do the Śāstras exist only for the devoted?

Answer to the above is that men without religion are of two kinds. There are some who are ignorant. The Gītā must be explained to them to stir up the innate reverence and spiritual fervour in them. There are

others who designedly oppose religion, Guru and God. They are hypocrites, and inimical to the devotees. The Gītā will ever remain a sealed Book to them. Again, the Gītā can be appreciated only by the devotees. As they progress in the path of devotion more and more, the fuller is their appreciation. The Gītā reveals itself according to the capacity of the reader. This capacity again depends on the willingness and earnestness for listening and chanting. So, one's opposition to listening and chanting indicates his incompetence to the reading of the Gītā.

BENEFITS OF CHANTING THE GĪTĀ

Wealth, property, son, grandson, heavenly pleasures in the next world, fame, even deliverance from worldly bondage—these are not the real results or benefits of studying the Gītā, these are bestowed by the goddess of the Gītā only to those whom she wants to deceive. The only reward of the study of the Gītā is the gratification of Lord Śrī Kṛṣṇa and attainment of His services.

य इमं परं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ (गी. १८-६८, ६९)

One who will read this most confidential Gītā Śāstra before a true follower of Guru, he will attain My Lotus Feet on cultivating true devotion.

IS GĪTĀ CONDUCIVE TO WAR?

The fact that Kṛṣṇa induced Arjuna to fight at Kurukṣetra leads a class of people to hold that the Gītā

is conducive to war and as such is a political treatise. Nothing can be farther from truth than to label this Divine Scripture as a political book. In Ch. II, 11 अशोच्यानन्वशोचस्त्वम्........ the Lord says, "O Arjuna! while you talk like the wise, you mourn for those who are not worth mourning. The truly wise lament neither for the living nor for the dead." Again in Ch. XVIII, 60—

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥

O Kaunteya! you will have to act, being guided and overpowered by the innate tendency of your own actions, such deeds which you may not like to do through your ignorance. These indicate clearly that Arjuna was bound to go to the war for which no spiritual teaching or incentive was necessary. Arjuna, being led by his inner self, would take up arms and wage the war for which a thorough discussion of all the philosophies of the world would be redundant and out of place. Besides, the speaker of the Gītā Himself has stressed upon the degree and importance of His various spiritual teaching and marked some of them as the most confidential message which has no connexion with the battle of Kurukṣetra. In fact Arjuna's query did not relate to the war but to Brahman. After preliminary discussion about worldly religion, Arjuna submitted himself as a true disciple and said शिष्यस्तेऽहम्........ with a view to learn the real spiritual truth regarding the Brahman.

MARKS FOR ASCERTAINING PURPORT OF THE GĪTĀ

Beginning (Upakrama), conclusion (Upasaṃhāra), repetition (Abhyāsa), purpose (Apūrvatāfala), praise

(Arthavāda) and motive (Upapatti)—these six are the distinctive signs by which the real import of a Śāstra' is ascertained. It will be seen that the Gītā has extolled domestic religion (Kula-Dharma) in one place, Karma-Yoga in another place, Sāṅkhya or Jñāna-Yoga in a third place, Rāja-Yoga in another and Bhakti-Yoga again in a different portion, but the real significance can be found out only by the application of the above tests.

STUDY OF THE GĪTĀ IN PART

The Gītā cannot be understood simply by reading the first chapter of the Book, nor can one get the true teachings of the Gītā from a study of the first six chapters or even the following six chapters

We learn from Chāndogya Upaniṣad that both Indra *and Virocana went to Brahmā for learning the* Absolute Truth (Brahma-Vidyā) but due to desire for mundane matters and impatience, Virocana failed to grasp the Truth and on return preached materialistic doctrines among the Asuras, but Indra by virtue of his submission, perseverence and sincere quest became an adept in the philosophy of the soul

So, Gītā must be read in full with an Ācārya or Guru with due submission, sincere enquiry, spirit of service and honest application of the teachings in life, in order to understand the true spirit of the Gītā

COMMENTARIES ON THE GĪTĀ

The commentary of one Ācārya differs from another and sometimes one is found even opposed to the other. This has led some persons to hold the view that the Gītā should be read in original, and simple straight meanings

of the text should only be accepted, without following any commentary. The risk in such a case is that one may substitute his own fallacious views and his uncultured mind as the Guru in place of the rejected Ācāryas. There is arrogance and short-sightedness in the view that one should not follow any Ācārya because some of the Ācāryas are found to differ. It is indeed difficult to select the Ācārya to be followed, as in the case of Guru. It depends on meritorious conduct in previous life (Sukṛti) and a sincere quest for Truth and nothing but Truth. Without Guru or Ācārya one cannot attain real learning in transcendental matters. Śruti says,—

आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापयतीति। (छा. ४, ९, ३)

THE HISTORICAL OR ALLEGORICAL BACKGROUND OF THE GĪTĀ

According to some, the personages, *viz.*, Śrī Kṛṣṇa, Arjuna and others, the place of war, *viz.*, Kurukṣetra and the time of war are historical facts. The antiquarians have, however, arrived at contending results regarding the correctness of the historical data. There are others who do not at all admit the historical setting of the Gītā. They claim an allegorical background. But in our view both the theories are imaginations of the mind. Transcendental truths have eternal existence. They do not suffer from the effects of time like historical events nor are they imaginary like allegories. The wise are firmly of opinion that the characters, time, place and events of the Gītā do not belong to history or allegory. The discourse on Avatāra in the fourth chapter of the Book and such utterances as न च मां योऽभ्यसूयति.... in Ch. XVIII, 67 have fully refuted all possible explanations supporting

history or allegory about the transcendental personage, Śrī Kṛṣṇa and His devotees

GĪTĀ AND CAṆḌĪ

It is said that both Gītā and Caṇḍī were composed by Śrī Kṛṣṇa Dvaipāyana Vedavyāsa Gītā consists of 700 or 701 Ślokas Caṇḍī is made up of 700 Ślokas and is also known by the name of Saptaśatī.

Deprived of his kingdom and all earthly possessions, King Suratha, roaming in the forest with a mind full of sorrow, appeared in the Āśrama of saint Medhasa. Suratha, a Kṣatriya, met with one Samādhi, a Vaiśya, who was forsaken by his wife and children. Both of them, hearing about truth of realities from Medhasa, came to understand that this world was environed by the Mahā-Māyā of the Lord So, they enquired about the real character, origin, actions, conduct, appearance and antecedents of Mahā-Māyā, the keeper of this earthly prison In Caṇḍī we read about the powers of Mahā-Māyā and of her veiling and distracting potency by which she accomplishes the impossible and it is in the Gītā that we learn about the means of deliverance from her such wonderful influence and bondage The Gītā asserts that the cry of 'give and give' does not quench the thirst for craving but somewhat aggravates it (*Vide* Gītā, Ch VII, 14, 20, 23, Ch IX, 22-24)

The Gītā is Upaniṣad, Brahmavidyā or Message of the Lord Himself, contained in the fifth Veda, *viz.*, the Mahābhārata, whereas Caṇḍī is a part of Rājasa Mārkaṇḍeya Purāṇa and is the message of the Devas.

The *chapters of Caṇḍī do not end with the description, viz*, Upaniṣad, Brahmavidyā or Yoga-Śāstra as we meet

with in the Gītā. Though war has been mentioned in both, there is a distinction between the war of Caṇḍī and that of the Gītā. The goddess in Caṇḍī killed the demons for securing the luxury and pleasure of the Devas, whereas the teachings that have been imparted to Arjuna in the battle field of Kurukṣetra contain a comprehensive exposition of the principles of submission to Śrī Kṛṣṇa or gratification of His senses. Caṇḍī sets out only a glimpse into the truth of realities for those who work for rewards but the Gītā abounds in transcendental teachings of the soul and of the ultimate realities.

Śaṅkara and other Ācāryas of his school, Śrī Rāmānuja, Śrī Madhva, Śrī Śrīdharasvāmī and other Ācāryas of the Sāttvata school—none of them have written any commentary or treatise on Caṇḍī but all of them as well as many other Ācāryas, in consideration of the Gītā being a purely spiritual scripture, have composed various annotations, commentaries and treatises on the Gītā. All these clearly establish the distinctive transcendental character of the Gītā compared to Caṇḍī.

ŚRĪ GĪTĀ AND ŚRĪMAD BHĀGAVATA

In regard to the special feature of Śrī Gītā and Śrīmad Bhāgavata it may be stated in brief that Śrīmad Bhāgavata begins where the Gītā ends. The whole-hearted unconditional resignation in the most important concluding Śloka सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज................ Ch. XVIII, 66 is the first step of the religion of Bhāgavata. The ninefold modes of devotion towards Viṣṇu enunciated by Śrī Prahlāda Mahārāja which are the fundamental tenets of Śrīmad Bhāgavata can be practised by the truly submissive person alone. The religion of the

soul which transcends the religion of the fourfold Varṇas and Āśramas has been fully delineated in the Pāramahaṃsī Saṃhitā, Śrīmad Bhāgavata It has been said by a divine Ācārya that the Gītā is a Book for infant class in a spiritual school and Śrīmad Bhāgavata is for the post-graduate student, i e, for those who have passed the highest examination in a spiritual school One can hardly realize the significance of the teachings of Śrīmad Bhāgavata before he graduates in a spiritual course.

CONCLUSION

The confidential teachings of the Gītā are—acquisition of knowledge on a pursuit of Karma Yoga without any hankering for reward, the more confidential teaching consists in the knowledge based on self-introspection with the help of meditation or Dhyāna-Yoga, and the most confidential message is the devotional service after complete resignation at the Lotus Feet of Śrī Kṛṣṇa Without Bhakti, Jñāna or Karma alone has no value

Absolute surrender to Śrī Kṛṣṇa is the highest religion of the soul—this is the teaching in essence of the whole scripture of the Gītā

The publisher takes this opportunity of offering his grateful thanks to Sri S. S. Srinivasa Raghavan, B.A, B.L, Managing Director, Thompson & Co, Ltd, for his valuable help in getting up this volume within such a short time and in such fine form.

SRI GAUDIYA MATH,
BAGHBAZAR, CALCUTTA,
September 14, 1940

SRI SUNDARANANDA VIDYAVINODE

INTRODUCTION

I OFFER my most humble greetings to Thee, O Nityānanda, with all Thy associates. Being the All-Pervading Lord of the universe, Thou art the spiritual guide that dwells in the hearts of all. Be Thou merciful that I may propitiate the Vaiṣṇava-Ācāryas by my translation of their annotations (in Sanskrit and Bengali) of the Gītā into English.

UNDERLYING PRINCIPLES OF THE VEDAS

. The Vedas are Self-revealed, extensive Divine Words in which somewhere 'Dharma', elsewhere 'Karma', in other places 'Sāṅkhya' or 'Jñāna', and somewhere 'Bhakti' have been elaborately dealt with.

Somewhere in the Vedas is also found the principle of gradation, showing the mutual relationship of the above processes and which particular process under what circumstances can be adopted in place of another.

But to study the vast lore and to determine the gradual steps of duties in human life are very difficult for a man of this age, whose life is short and intellect limited. Hence, a succinct, simple, scientific and definite conclusion regarding Vedic principles has been the crying need of humanity from time immemorial.

REVELATION OF VEDIC TRUTHS IN THE GĪTĀ

Some of the intelligentzia, till the end of Dvāpara-Yuga, having failed to get at the real purport of the Vedas, were promulgating their respective tenets such as 'Karma', 'Yoga', 'Sāṅkhya-Jñāna', 'Logomachy', and 'Monism' as the only accredited cult of the Vedas, with the result

that those undeveloped and imperfect principles, like the undigested food, were gradually sowing the seeds of chaotic disorder among the people in the field of religion. When this disorder reached its climax, just on the eve of the Kali-Yuga, the All-Merciful and the All-Truth Supreme Lord Śrī Kṛṣṇa revealed the beautiful Bhagavad-Gītā to His friend and disciple Arjuna as the quintessence and conclusive Truth of all the Vedas and Upaniṣads, which is regarded as the only means of redemption of the world Hence, the Bhagavad-Gītā shines brilliantly as the crest-jewel of all the Upaniṣads and inculcates the principle of pure devotion to the Blessed Lord Śrī Kṛṣṇa as the eternal function of all souls and as the ultimate end of all religious principles Some wrangling pedants maintain that the Gītā upholds the theory of 'Impersonal Monism' and seek to support their untenable arguments on the basis of the commentary of the Gītā by Śaṅkarācārya deputed by God to be the exponent of that theory of illusion.

THE GĪTĀ STRICTLY A DEVOTIONAL SCRIPTURE

The scriptures in which 'Karma' and 'Jñāna' have been defined to be the highest end are beneficial for those for whom they are intended in their particular sphere of life. The *raison d'etre* is to create in them a strong adhesion to their respective creeds which would otherwise prove detrimental to them, were it ignored and another accepted in its stead Not that such a device is justifiable but that such a ruse has been resorted to in many scriptures That scripture is of immense good to the people wherein is mentioned Bhakti or devotion guided by duty and knowledge in the incipient stage and consummated by unalloyed devotion, free from desires of

elevation and salvation as the ultimate end. The Upaniṣads, the Brahma-Sūtras, and the Gītā are all devotional scriptures. Though in some places importance is given to 'Karma', 'Jñāna', 'Yoga', 'Salvation' or 'Impersonal Monism', yet nothing but unalloyed devotion to the Absolute Person Śrī Kṛṣṇa has been pointed out as the ultimate goal of all the principles mentioned in the Gītā.

TWO CLASSES OF READERS OF THE GĪTĀ

The readers of the Gītā may be divided into two classes—one superficial and the other profound. The former dabbles with the meaning of the words, while the latter quests after the true spirit or significance of the words. The former, after going through the book from the beginning to the end, comes to the conclusion that the duty prescribed in the 'Varṇāśrama-Dharma' is eternal. So, Arjuna did his duty by fighting as a Kṣatriya after hearing the Gītā with rapt attention. Hence, the performance of duty as enjoined in the 'Varṇāśrama-Dharma' is the ultimate end of the Gītā. But the latter, not content with this superficial conclusion, arrives at the definite conclusive truth that either 'Brahma-Jñāna' or pure devotion to the Absolute Person Śrī Kṛṣṇa is the final goal of the Gītā. They say that, as a Kṣatriya, Arjuna was in duty bound to fight but that is not the ultimate end of the Gītā. Men do their duty according to their mental aptitude. While doing their duty, they are required to attain knowledge about the Truth. None can live without action, and knowledge about the Truth is not attainable without an active regulated life. Hence, knowledge about the Truth is distantly related to 'Karma' and 'Varṇāśrama-Dharma' and this relation is inevitable until the Jīva is free from the bondage of 'Karma'

and 'Varṇāśrama-Dharma.' As a Kṣatriya, Arjuna was in duty bound to fight. Hence, his duty of fighting as a Kṣatriya leads us to the conclusion that a person who is a Brāhmaṇa by nature ought to take to hermitage like Śrī Uddhava, after hearing the tenets of the Gītā So, the underlying principle of the Gītā is that a particular duty is incumbent upon a person in a particular order and station in life, according to his nature and proclivity to action While doing his duty, he should search for the ultimate reality as his eternal well-being *Realization* of this ultimate reality is not possible when the performance of the ordained duties is ignored or neglected

Now it may be asked—"Was not Arjuna, being a great Vaiṣṇava, a Brāhmaṇa by nature?" The answer is this—"Truly he was conscious of his own real self, but when the *Supreme Lord Śrī Kṛṣṇa descends on the mundane* plane, he also accompanies Him as a born Kṣatriya His natural aptitude was then that of a Kṣatriya—a fact which was always kept in view by the Blessed Lord in imparting the knowledge of the graduated principles of this Upaniṣad (Gītā) to the world"

THE PRINCIPLE OF BHAKTI DEFINED IN THE GĪTĀ

Sincerely pondered over, the condition of a fallen soul is truly deplorable It is, therefore, desirable to resort to some means for attaining to a purely blissful state which is the ultimate goal of all human beings, and that by which this ultimate goal is attained is the means Some of the makers of Śāstras have pointed out 'Yajña', some 'Yoga', some 'logomachy', some 'virtuous deed', some 'asceticism', some 'austerities', some 'fight for righteous cause', some 'prayer to Bhagavān', some 'performance

of religious rites ', some ' greeting to the preceptor ', some ' penance ', and some ' gift ', as the means of getting at the ultimate end, thus giving birth to a multiplicity of means mostly unscientific in their character. In course of time, they were scientifically reduced to three distinct principles of ' Karma ', ' Jñāna ', and ' Bhakti '.

TWO KINDS OF JĪVAS

The fact that the eternal entity of the Jīva is transcendental has been well-established by the self-revealed knowledge as expounded in the Vedas. The birth in the mother's womb is nothing but a conditioned state of that eternal entity There is no other reason that can be ascribed to such a conditioned state of an eternal spiritual entity than the inconceivable and irrefragable will of Bhagavān which is beyond the ken of limited human intellect. Hence, there are two classes of Jīvas, viz., free and bound. A free Jīva again is of two kinds, viz., eternally free (Nitya-Siddha), and those freed from the bondage of Māyā by Sādhana or spiritual practice, known as ' Sādhana-Siddha '. Both of them are unconditioned souls and hence beyond the jurisdiction of the scriptural injunctions. The difference between ' Karma ' and ' Jñāna ' visible in the life of a fallen soul has nothing to do with an unfettered soul. ' Karma ' and ' Jñāna ' are the two perverted outward features of the inner principle of Divine Love (Prema) which is the eternal function of all unalloyed souls. This eternal function of Divine Love of a Jīva when perverted owing to his aversion to the service of the Blessed Lord, assumes in his fallen state, the two forms of ' Karma ' (desire for elevation) and ' Jñāna ' (desire for salvation); and ' Sādhana-Bhakti ', being the third form of that Divine Love, is the normal

function of his unalloyed existence, while the other two, *viz*, 'Karma' and 'Jñāna', relate to his body and mind in his abnormal state

THREE KINDS OF KARMA

'Karma' or action is indispensable for keeping the body and soul together Actions that are baneful or prejudicial to the interest of the world are known as 'Vikarma' or 'Kukarma'; omission or dereliction of duties is known as 'Akarma', and those that are beneficial to the world at large are known as 'Karma' There are four kinds of actions, *viz*, physical, mental, social, and supernatural Every action must have its aim and object, as for instance, taking of food and drink has the nourishment of body as its object, and marriage aims at the procreation of children But scientifically discriminated, 'Śānti' (eternal bliss) is the ultimate end of these aims and objects To probe more closely, the attainment of the eternal loving service of the Lotus Feet of the Blessed Lord in His Blissful Realm by the Jīva freed from all mundane affinities has been declared to be the ultimate end of human life

AṢṬĀṄGA YOGA

Eating, drinking, sports, exercise, sleep, purity, Yajña, vow etc, have been prescribed in the Śāstras as physical actions In the Aṣṭānga-Yoga, the processes of restraint (Yama), regulation (Niyama), sitting (Āsana), equipoise of respiration (Prāṇāyāma) are physical actions, while the processes of retraction (Pratyāhāra), meditation (Dhyāna), and retention (Dhāraṇā) are mental, and deep absorption or trance (Samādhi), supernatural Social duties such as sacrificial rites, gifts and socio-religious

duties of Varṇāśrama are enjoined in the Vedas and also in the twenty Dharma-Śāstras, Manu-Saṃhitā being one of them. Although the scriptures deal with the temporary and trifling results of these actions, they are not slow in pointing out Śānti as the final beatitude. In the 'Vibhūtipāda' (chapter dealing with superhuman powers) of Aṣṭāṅga-Yoga, although mention is made of some superhuman powers as ultimate end, still Śānti has been targeted as the ultimate goal in the 'Kaivalyapāda'. Every action in the beginning promises sensuous enjoyment as its sequel, but the vanity or bitter effects of the sensuous pleasures having been shown, Śānti (eternal bliss) has been pointed out as the ultimate and highest end. But 'Kaivalya-Śānti', though superior to sensuous enjoyment, is not bliss in the true sense, but a mere absence or negation of suffering.

BHAKTI—ULTIMATE END OF ALL ACTIONS

Then follows a search for spiritual bliss in the form of Brahma-Jñāna. When transcendental bliss resulting from the service of the Blessed Lord is focussed as the ultimate end of Karma and Jñāna, ignoring all attachments for, and sensuous enjoyments of, fruitive actions and denying even 'Brahmānanda', then, Karma and Jñāna turn into Bhakti. Hence, Bhakti is the ultimate end of all actions. When that end is ignored, the action is non-devotional in character and is known as 'Karma'. Karma becomes 'Sādhana-Bhakti' when the faithful service of the Supreme Lord is aimed at. It then loses its sting and becomes a devotional act.

SAHAJA-SAMĀDHI

A Jīva, though fettered, is essentially a transcendental entity. So, discourse on knowledge is natural to

him. There are four kinds of discourses on knowledge, *viz.*, (1) mundane, (2) mental, (3) supernatural, and (4) purely spiritual. (1) Mundane experience or knowledge is derived from the physical senses of hearing, seeing etc. (2) Subtle or mental experience consists in the mental speculations of thinking, meditating, retention and various other fanciful creations of the mental world. (3) When the above physical and mental experiences are arrested by the process of deep absorption of the Aṣṭāṅga-Yoga or by the process of 'not-this' and 'not-that' of the Jñāna-Yoga, a 'Kūṭa' or uniform-trance manifests itself, which is directly opposite to the above gross and subtle experiences. Here comes in 'Impersonal-Brahmānanda' of Śaṅkara and 'Kaivalyānanda' of Patañjali, both of which are supernatural in nature. (4) 'Sahaja-Samādhi' or innate transcendental knowledge automatically manifests in the unadulterated existence of the Jīva. When the direct perception of gross and subtle senses and the opposite perceptions of Kaivalyānanda or uniform-trance of Aṣṭāṅga-Yoga and of Brahmānanda of Sāṅkhya-Jñāna-Yoga are completely eliminated, this innate transcendental knowledge becomes congenial to the culture of pure devotion.

BHAKTI—ULTIMATE END OF ELEVATION AND SALVATION

A fallen Jīva at first acquires knowledge of the different objects of the phenomenal world by means of his cognitive faculty. He acquires a good deal of experience regarding mundane things by means of his physical senses, when they come into direct touch with the phenomenal sense-objects. Sometimes, after mature thinking on frail sense-objects and their changeable nature, he comes to the

conclusion that there is a God Who is the Creator, the Proprietor and the Preserver of this world and offers causal prayer or respect to Him out of gratefulness for supplying his needs. Sometimes, knowing the changeability and transitoriness of this world, he resorts to stoical abnegation and imagines himself to be identical with a transcendental God or Brahman. Sometimes, denying the subjective existence of this world, sentient and insentient, he tries to advocate atheism or attains 'Nirvāṇa' (self-annihilation) as the final goal. Whichever way he may think, the moment he realizes the futility or worthlessness of the above principles of Impersonal-Brahman, Atheism or Nirvāṇa, he submits himself unconditionally to the Supreme Being—the Lord of All-Love, All-Beauty, All-Truth, and All-Harmony, and worships Him with firm faith and pure devotion. Hence, pure devotion is the ultimate goal of all intellectual pursuits. Elevation or the physical and mental amelioration of the world is the ultimate end of all fruitive actions. Liberation or emancipation from worldly bondage is the ultimate end of all abstract knowledge, but Bhakti or pure devotion to the Absolute Person Śrī Kṛṣṇa is the ultimate end of both elevation and liberation. When knowledge ignores pure devotion as the ultimate end, it is simply material, dry and anti-devotional in character. But when it aims at Bhakti as the final goal, it is Sādhana-Bhakti or devotional knowledge in the incipient stage.

Some think that devotion is void of eternal existence and is nothing but the pure form of duty or the Kaivalya state of knowledge. Such theory is untenable. Keen observers of Truth hold that the relishing or tasting faculty of unadulterated self is known as 'Kevala',

'Akiñcana' or 'single-minded devotion', otherwise known as Divine Love, and the discriminative faculty of the pure self is knowledge. Relishless or tasteless discussion often ends in disastrous Impersonal-Monism or Nirvāṇa (self-annihilation) A Jīva is by nature prone to relish or taste Divine Love, which he is deprived of, on account of his exclusive absorption in fruitless polemic discussion. When knowledge aims at loving devotion, it is Bhakti with a mixture of Jñāna, and it turns into 'Kevalā-Bhakti' or single-minded devotion, when it gives up all tendency of dry polemic discussion, out of intense love for the Blessed Lord Śrī Kṛṣṇa.

TWOFOLD FUNCTIONS OF THE JĪVA

The existence of a Jīva is eternal and hence his reasoning faculty to attain pure knowledge is also eternal. A Jīva has twofold functions, *viz*, (a) function in his free state—which is free from all conditional attributes and is known as 'Nirguna', and (b) function in his fallen state—which appertains to his physical and mental body. A Jīva's bondage is entirely due to his egotism or misidentification of his real self with his temporal tabernacle and to his 'I'ness and 'my'ness with his corporal frame and those relating to it. The action of a fallen soul mainly concerns with his fleshly frame But the service of those who are free or freed from the bondage of Māyā by the grace of the Lord is purely transcendental A pure soul always renders unalloyed service to the Blessed Lord, while the non-devotional action of a fallen soul with his body and mind is Karma which binds him Action becomes unconditioned or unbound when it is done by a Jīva free from all desires of elevation and liberation.

The action of the Jīva is bound to be fruitive in his conditioned state.

LOVING SERVICE—THE JĪVA'S ETERNAL FUNCTION

Loving service is the eternal and natural function of the unalloyed entity of the Jīva, which lies dormant in him even in his fallen state on account of his backwardness to the service of the Supreme Lord Śrī Kṛṣṇa. By association with the Sādhus (saintly personages), when that eccentricity or backwardness is hauled up, his devotional aptitude which was so long lying dormant in him, awakens and becomes intense, when it is known as Sādhana-Bhakti; this Sādhana-Bhakti though tinged with Karma, again turns into Kevalā-Bhakti or single-minded unmixed devotion, when there arises in the heart an intense devotional love for the Supreme Lord Śrī Kṛṣṇa and a corresponding detachment from all worldly affairs or enjoyments.

DISTINCTION BETWEEN KARMA, JÑĀNA AND BHAKTI

The activity of mankind is not mechanical or without knowledge. Every action is attended with some knowledge of the deed and the doer. Man's reasoning faculty is not actionless. Discussion or deliberation is the life of knowledge, and that discussion is also an action. A superficial observer finds no distinction between Karma and Jñāna. But from a philosophical point of view, the principles of Karma and Jñāna are quite different from each other, and although the principle of devotion (Bhakti) cannot be practically differentiated from Karma and Jñāna, yet, viewed philosophically, Bhakti is quite independent of Karma and Jñāna.

Unalloyed transcendental loving service to the Supreme Lord Śrī Kṛṣṇa is the eternal perfect nature of the Jīva. Although it is not an easy task for a fallen soul to determine it in his conditioned state, yet it is clearly understandable and realizable by those who have acquired a firm and loyal confidence in the Supreme Lord and who discuss the principle of Bhakti with a relishing temperament bereft of fruitless controversial arguments

TWO KINDS OF DEVOTION

There are two kinds of devotion, *viz*, 'Kevalā' (unmixed or single-minded), and 'Pradhānībhūtā' (predominating mixed devotion) Unmixed or unadulterated devotion is independent and devoid of the least tinge of Karma and Jñāna This kind of Bhakti is otherwise known as pure love or undeviated confidential service, or single-minded devotion or Akiñcanā-Bhakti Mixed devotion is of three kinds, *viz*, devotion mixed with Karma, devotion mixed with Jñāna, and devotion mixed with Karma *cum*-Jñāna A predominating mixed devotion is that devotion in which Bhakti predominates over Karma and Jñāna, *i.e*, in which Karma and Jñāna play a subordinate part But where there is no such subordination or dependence of Karma and Jñāna to Bhakti, but where Bhakti plays a subservient part to Karma and Jñāna, there Karma and Jñāna remain apart from each other and cannot be said to have any relation with Bhakti, so, Karma, Jñāna, and Bhakti are distinct and separate from one another and are, therefore, philosophically different in character.

GROUPING OF THE CHAPTERS OF THE GĪTĀ

The Gītā consists of eighteen chapters, of which the first six chapters deal with 'Karma-Yoga', the second six

chapters with 'Bhakti-Yoga', and the third six chapters with 'Jñāna-Yoga', ultimately pointing out the superexcellence of Bhakti-Yoga which is the most confidential principle and is, therefore, inserted in the middle to serve as the vital principle of, and as such, the consummation of Karma-Yoga and Jñāna-Yoga.

ŚARAṆĀGATI—THE KEYNOTE OF THE GĪTĀ

Such pure and unadulterated devotion to the Supreme Lord Śrī Kṛṣṇa is the ultimate end of the Gītā, of which the last Śloka (Ch. XVIII, 66), constituting the nucleus of the whole text of the Gītā, declares 'Śaraṇāgati' (unconditional self-surrender to the Absolute Person Śrī Kṛṣṇa) as the first and the foremost step to enter into the Blissful Realm of the Supreme Lord. It is the quintessence of all the teachings of the Gītā. It exhorts the abandonment of all man-made ethics and religions of the world and the taking of absolute shelter under the Lotus Feet of Śrī Kṛṣna and Śrī Kṛṣṇa alone, the Lord of All-Love, All-Beauty, All-Truth and All-Harmony.

SUPEREXCELLENCE OF THE COMMENTARIES OF THE GAUḌĪYA VAIṢṆAVA ĀCĀRYAS

Readers! Please read the text with the Sanskrit annotation of Śrīla Viśvanātha Cakravartī Ṭhākura and the Gauḍīya-annotated translation of Śrīla Ṭhākura Bhaktivinoda (of which this is an English rendering), with an unbiased and regardful heart, and then shall you be able to comprehend the primary and esoteric meaning of the Gītā and attain the highest end of human life.

Unfortunately, all the annotations and translations of the Gītā in different languages are teemed, more or less, with the theory of undifferentiated Monism. Annotations

and translations, based on purely devotional cult, have not yet been published. Commentaries of the Monistic school on the Gītā are purely Impersonal and non-devotional in character. The annotation of Śrīla Śrīdharasvāmī, though completely free from Impersonal-Monism, smacks of Śuddha Non-Dualism. The annotation of Śrī Madhusūdana Sarasvatī, the author of 'Advaita-Siddhi', though apparently devotional, really aims at Monism in the long run. Though the annotation of Śrīla Rāmānujācārya and Śrīla Madhvācārya are purely devotional in character, still the relishing devotional aptitude of a Gaudīya-Vaisnava does not find an ecstatic delight in all those commentaries, there is therefore a need for a publication of an annotation based on the doctrine of Divine Love as propounded by the Supreme Lord Śrī Caitanya Mahāprabhu, Who alone may be truly called the real exponent of the Vedānta. The Sanskrit annotations of Śrīla Viśvanātha Cakravartī and Śrīla Baladeva Vidyābhūṣana, the great author of 'Śrī Govinda Bhāṣya' on Śrī Brahma Sūtras and the Gaudīya-annotated edition of Śrīla Thākura Bhaktivinoda, of the Gītā, serve the above purpose.

Keeping this end in view, we have ventured to render those Sanskrit and Gaudīya annotations into English with elaborate explanatory notes on the important Ślokas of the text, following carefully the footsteps of the above-named three Gaudiya-Vaiṣṇava-Ācāryas whose immortal works in the field of Vaisnava literature will ever remain enshrined in the heart of every sincere seeker after Truth as the self-effulgent beacon-light guiding him in the path of pure devotion, which is always beset with myraids of thorns and obstacles.



OM VISHNUPADA

Sri Srila Bhaktiprasad Puri Goswami Thakura

While I was preaching the doctrine of Divine Love in England, as an humble servant of the Gauḍīya Mission, in 1933-35, I was inspired by my Divine Master, Om Viṣṇupāda Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda, to render the Sanskrit and the Gauḍīya annotations of the Gītā into English, a work which had been left unfinished by my said Divine Master, now entered into Nityalīlā. Due to his infinite causeless mercy, I began this work in England, at first as a skeleton translation which afterwards has taken the present form. I dedicate this humble work to the Lotus Palms of His Divine Grace Om Viṣṇupāda Paramahaṃsa Parivrājakācārya 108 Śrī Śrīmad Bhakti Prasāda Purī Gosvāmī Ṭhākura, the present spiritual head of the Gauḍīya Mission in apostolic succession, who has kindly approved and sanctioned its publication.

In conclusion, I beg to submit that I shall be failing in my duty if I do not chant the following Ślokas in praise of the Divine Song sung by the Supreme Lord Himself, before introducing this humble work to the good sense of my benign readers.

गीता सुगीता कर्त्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥

This Divine Song should always be sung with heart and soul; what need is there for the various other texts when this song has emanated from the Lotus-Mouth of the Lotus-Naveled Supreme Lord Himself.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥



OM VISHNUPADA
Sri Srila Bhaktiprasad Puri Goswami Thakura
(before Sannyasa-lila)

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All the Upanisads represent the Milch Cow, the Son of Nanda—the Milkman, Pārtha (Arjuna)—the calf and the *truly wise—the drinker of this nectarine* milk of Divine Song

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥*

The Scripture is One without a second and that is the One sung by the Son of Devakī; the Lord is undoubtedly One without a second, the Selfsame Son of Devakī; the Mantra is One without a second and it is One and the Same with His Holy Names and work is also One without *a second and it aims at the service of the Supreme Lord*

My thanks are due to Sri Radha Kanta Padhi, B A., B Ed, Headmaster, Government Training School, Gunupur (Ganjam), for going through the manuscripts and to Dr. T. R Chintamani, M A, Ph D, Senior Lecturer in Sanskrit, University of Madras, for going through the *proof sheets*

THE AUTHOR.

श्रीमद्भगवद्गीता

ŚRĪMAD BHAGAVAD-GĪTĀ

प्र थ मो ऽ ध्या यः

CHAPTER I

ARJUNA-VIṢĀDA-YOGA
OR
THE DEJECTION OF ARJUNA

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

Summary:—(When the Supreme Lord Śrī Kṛṣṇa placed the chariot in between the two belligerent armies, Arjuna, beholding his kith and kin, friends and relatives ready to give battle and sacrifice their lives, was exceedingly moved to pity. Failing in strength, his mind bewildered, his body trembling, hair standing on end, and hand losing hold of the Gāṇḍīva, he fell a victim to a drooping spirit and sat down in the chariot with a melancholy heart.)

Dhṛtarāṣṭra said, "O Sañjaya! What did Duryodhana with my other sons and the Pāṇḍavas headed by

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

Yudhiṣṭhira do, when both, desirous of fighting, assembled in the sacred field of Kurukṣetra?"* (1)

Sañjaya replied, "Your Majesty! When king Duryodhana saw the troops of the Pāṇḍavas marshalled in a military array, he approached the preceptor Droṇācārya and said thus, (2)

"O Master! Behold the great army of the Pāṇḍavas, who have been arrayed in a close formation by your

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* From time immemorial Kurukṣetra is held sacred in the Vedas as the field of many religious sacrificial rites performed by the gods. So it is called 'Dharmakṣetra Kurukṣetra.'

The reader may also enquire why Dhṛtarāṣṭra asked Sañjaya what his sons and the Pāṇḍavas did in the battle field, where they had already assembled in order to fight.

Dhṛtarāṣṭra thought that the holy association of the sacred field of Kurukṣetra might enkindle in both his wicked sons and the good Pāṇḍavas pure intelligence which would induce them to refrain from cherishing ill feelings against one another. But in case peace was established, he was doubtful whether his sons would enjoy a peaceful kingdom, so long as the opponents, the Pāṇḍavas, lived. Moreover, Arjuna being too incompetent to fight with Bhīṣma, the most powerful commander-in-chief of the Kurus, Duryodhana would gain the victory in the long run. He was, therefore, inclined in favour of war.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

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intelligent disciple Dhṛṣṭadyumna, the son of Drupada. (3)

"In this army, there are great warriors who are, none the less, inferior to Bhīma and Arjuna, such as the powerful Sātyaki, Virāṭa, the great charioteer Drupada, Dhṛṣṭaketu, Cekitāna, the powerful king of Benāres, Purujit, Kuntibhoja, the famous Śaibya, the powerful Yudhāmanyu, the heroic Uttamaujā, Abhimanyu—the son of Subhadrā and the five sons of Draupadī. They are all great Mahārathas.* (4—6).

"O Preceptor! Now I shall mention to you for your information the names of the commanders-in-chief of my forces. (7)

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* A Mahāratha is one who is an expert in the art of warfare and can combat single-handed with ten thousand warriors.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥ ८ ॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥
अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

"Besides the invincible war-lords like you, Bhīṣma, Karṇa, Kṛpa, Aśvatthāmā, Vikarṇa, Bhūriśravā—the son *of Somadatta, and Jayadratha, there are countless other* heroes who, being adroit in fighting and well-equipped with various offensive and defensive weapons, are ready to sacrifice their lives for my sake (8, 9)

"Our huge and strong forces though marshalled by Bhīṣma are not sufficient to cope with the limited forces *of the Pāṇḍavas under the command of Bhīma*

Explanation:—*Though our forces* under the supreme command of Bhīṣma are by far greater than the limited troops of the Pāṇḍavas under the mighty lead of Bhīma, and though Bhīṣma far excels Bhīma in keen intelligence, in experience, and in the knowledge of warfare, yet our forces are not competent enough to fight against the limited forces of the Pāṇḍavas owing to the fact that Bhīṣma is equally well-disposed towards both parties (10)

"Now it behoves you all to defend Bhīṣma from your respective phalanxes" (11)

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

Then the most powerful and highly dignified Bhīṣma, the aged grandfather of the Kurus, blew on his conch-shell with a loud war-cry in order to cheer up Duryodhana. (12)

Then the sudden and simultaneous blowing of conch-shells, trumpets and tabors, the beating of kettledrums and large military drums, and the playing on other musical instruments of war, gave rise to a tremendous noise (13)

Thereupon Śrī Kṛṣṇa and Arjuna, riding on an excellent chariot drawn by two pairs of white horses, blew on their respective divine conches. (14)

Śrī Kṛṣṇa (the Lord of all senses) and Arjuna blew on 'Pāñcajanya' and 'Devadatta' conches respectively; Bhīma—the doer of awe-inspiring deeds—produced a

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ १८ ॥
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १९ ॥
अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ २० ॥

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terrific sound from his mighty conch known as 'Paundra', king Yudhisthira, the son of Kunti, Nakula and Sahadeva blew on their respective conches, *viz*, 'Ananta-Vijaya', 'Sughosa', and 'Manipuspaka' (15, 16)

"O Dhrtarāstra, *ruler of the earth!* The dexterous archer the king of Benāres, the great charioteer Śikhandī, Dhrstadyumna, Virāta, the unconquerable Sātyaki, Drupada, the five sons of Draupadī and Abhimanyu—the mighty son of Subhadrā—all these warriors blew on their respective conches. (17, 18)

"The terrific sounds from these conch-shells resounded on the earth and in the sky and began to break the hearts of the sons of Dhrtarāstra with a thrill of horror (19)

"O Your Majesty!" said Sañjaya to Dhrtarāstra,

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

"seated in his monkey-bannered chariot, beholding the warriors on the side of your sons ready to give battle and setting his arrow to his bow, thus said Arjuna to Śrī Kṛṣṇa. (20)

Arjuna said, "O Acyuta (Kṛṣṇa)! Do Thou please place my chariot in between the two belligerent armies, that I may behold the party come here to fight and with whom I am to fight in this battle which will begin now, and observe those who, espousing the cause of the evil-minded Duryodhana, have assembled here to do that which is pleasant to him" (21—23)

Sañjaya said, "O Bhārata! Thus prayed by Guḍākeśa,*

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* Guḍākeśa may mean either—Arjuna, who has conquered the unconquerable Lord of Love, Śrī Kṛṣṇa, by the tie of divine

उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ।
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥ २६ ॥

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥ २७ ॥

Śrī Kṛṣṇa (Who knew well the heart of Arjuna), placing that beautiful chariot in the midst of the armies of both the parties and in front of Bhīṣma, Droṇa and other rulers of the earth, said, "Behold, O son of Pṛthā, the Kauravas assembled here to fight." (24, 25)

Arjuna beheld in the armies of both the parties his paternal-uncles, grandfathers, preceptors, maternal-uncles, brothers, sons, grandsons, friends, fathers-in law and well-wishers. (26)

Thus seeing his friends and relatives ready to fight in the battle, Arjuna—the son of Kuntī—was deeply moved to pity and thus spoke in grief (27)

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friendship; no wonder for him to propitiate 'Akeśa', which means Viṣṇu, Brahmā, and Śiva, or Arjuna, who by his tie of divine love, has conquered Śrī Kṛṣṇa, the Lord of Deluding Potency, Māyā. To speak of him as Lord or conquerer of sleep which is one of the most insignificant phenomena of Māyā is inappropriate.

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥ २९ ॥

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥ ३१ ॥

Arjuna said, "O Kṛṣṇa! Seeing these my friends and near relatives anxiously waiting for the signal to fight, all my limbs are drooping and my lips are becoming parched. (28)

"My body is trembling and my hair standing on end, my hand is losing grip of the Gāṇḍīva (my bow), and my skin is being scorched. (29)

"My strength is failing, my mind is bewildered. O Keśava! I am discerning ominous signs foretelling adverse results. (30)

"I do not find any good resulting from killing friends and relatives in the battle. O Kṛṣṇa! I do not any longer crave for victory, nor have I any more ambition for enjoying a kingdom. (31)

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च॥ ३२ ॥

"O Govinda (the Lord of the functions of all the senses)! What need have we for a kingdom? What necessity for happiness and pleasures? And what good in preserving the life? For, all those for whose sake kingdom and enjoyment are worth having are now present here in the battle

Explanation:—If Thou dost argue that even at the cost of my own life I should fight for gaining kingdom, wealth and happiness for my own friends, even then, under the present circumstances, it is not certain whether all those for whom I am to seek such happiness will survive, as they are assembled here to fight If Thou holdest that I should clear out all enemies for the safety and prosperity of the kingdom, even then I am not inclined to adopt such inhuman and brutal process of manslaughter If, again, it is argued that I should kill none but the sons of Dhrtarāstra who have put us to unaccountable series of troubles and tribulations, even then what peace can the Pāndavas hope to achieve when, after the first flash of a glorious victory is over, the very memory that they had killed their own men will be agonizing to them? But should anybody be killed, it can be done by Thee only, as Thou art the Creator, Preserver, and Destroyer of the world No sin or piety can touch Thee Hence, the taking of the lives of all those that have assembled here does not concern me (32)

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥ ३४ ॥

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥ ३५ ॥

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ।
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥

"When I see, O Madhusūdana (Killer of enemies), that preceptors, fathers, sons, grandfathers, maternal-uncles, fathers-in-law, grandsons, brothers-in-law, friends and relatives, having made up their minds to sacrifice their lives and wealth, are now ready to fight in this battle, I do not wish to kill them at all, even though I may be killed (33, 34)

"O Janārdana! Not to speak of this world, even for attaining the lordship of the three worlds, what pleasure can we derive from killing the sons of Dhṛtarāṣṭra? (35)

"Though politics approve of the killing of those who perpetrate arson, poisoning, robbery etc., still it will be an act of sin against the injunctions of the Śāstras to kill these preceptors, even though they turn out to be the perpetrators of such atrocities. We, therefore, do not deem it fit to kill the sons of Dhṛtarāṣṭra with their friends

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३८ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४० ॥

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and relatives. O Mādhava! What happiness is there in the killing of kith and kin? (36)

"Duryodhana and his friends, blinded by greed, fail to realize the guilt accruing from killing kith and kin and the sin from treachery to friends and relatives But, O Janārdana, when such sinful acts of slaying kith and kin, friends and relatives, are so obvious to us, why should we not desist from such vicious attempts? (37, 38)

"By the wiping out of a family the traditional religious rituals of the family are lost, when matters come to such a pass in a family, degeneration and unrighteousness soon overtake the rest of the family (39)

"O *Kṛṣṇa, the Gem of the race of Vṛṣṇi!* When irreligion predominates, even the chaste ladies of a respectable family go astray, adultery gives rise to confusion of blood by illicit intercourse with persons of different castes. (40)

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४१ ॥
दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥
उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेनियतं वासो भवतीत्यनुशुश्रुम ॥ ४३ ॥
अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५ ॥

"This evil of admixture of blood leads both the family and its destroyers to perdition; the manes of such a family are liable to be degraded being deprived of the funeral offerings and libations (41)

"The family customs (Dharma) and religious usages as well as the caste-duties in vogue from time immemorial will be wiped out by the aforesaid deleterious influences of vices giving rise to hybrid caste. (42)

"I am told, O Janārdana, that those whose family usage (Dharma) is thus ruined are doomed to hell. (43)

"Alas, what a pity! Overpowered by the greed for enjoying a kingdom, we are now attempting to take the lives of our friends and relatives and committing a great sin. (44)

"Even this would be comparatively better for me, if I

सञ्जय उवाच
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४६ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो
नाम प्रथमोऽध्यायः ॥ १ ॥

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should be killed in the battle, unarmed and unresisting, by the sons of Dhṛtarāṣṭra with swords in hand."

Purport:—The sympathy shown by Arjuna to his kith and kin and friends and relatives is known as altruism which consists in the physical and mental amelioration of the world. This altruism is apparent and not real, because in this both the *donor* and the receiver of kindness are transient and perishable. Real kindness, therefore, consists in the awakening of the soul (as distinct from mind and body) now lying in a dormant state, steeped in the gloom of ignorance of the real nature of the self-proper and of Godhead, which is dealt with in the next chapter. (45)

Sañjaya said, "So saying, Arjuna forsook his bow and arrow and sat down on the chariot in the battle field with a melancholy heart." (46)

Gist:—This chapter describes the dejection of Arjuna at the sight of the belligerent forces.

HERE ENDETH THE FIRST DISCOURSE
ENTITLED
ARJUNA-VISADA-YOGA

द्वितीयोऽध्यायः

CHAPTER II

SĀṄKHYA-YOGA

OR

THE PRINCIPLE OF THE DISTINCTION BETWEEN SOUL AND BODY

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Summary:—(Seeing Arjuna dispirited and dejected, the Supreme Lord Śrī Kṛṣṇa exhorted him saying that this despondency on his part was due to his over-attachment for his kith and kin and for his revered elders and preceptors. So he should give up his pusillanimity of heart and rise to the occasion. Helpless and bewildered, Arjuna surrendered himself entirely to the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa and prayed for enlightenment as to his duty at that critical juncture. Thereupon, the Supreme Lord, taking pity on him, advised him not to lament either for the living or for the dead, inasmuch as the soul, being immortal, is not identical with the body which is ephemeral and transient. The Supreme Lord continued that there are two kinds of souls, *viz.*, the Jīvātmā (the individual soul) and Paramātmā (the Over-Soul). Arjuna and the others that had assembled in the battle field are all individual souls, and He, the Supreme Lord, is the Over-Soul. It is not that He and they did not exist before, nor is it that He and they would cease to exist some time hence, but that He and they existed

श्रीभगवानुवाच
कुतस्त्वाकश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

in the past, exist now and will exist in the future. Jīvātmā or the individual soul is an infinitesimal atomic part of the Over-Soul The duty of the Jīva soul in its free state is to worship the Supreme Lord Śrī Kṛṣṇa with unalloyed devotion, while the duties of a fallen Jīva soul have been prescribed by the scriptures according to his qualities and actions Such prescribed duties are incumbent on a fallen soul living in society. This system is known as Varnāśrama-Dharma What else is more beneficial for a Kṣatriya than to fight for a right cause? The Blessed Lord mentioned Niṣkāma-Karma Yoga or the principle of desireless action for a fallen Jīva-soul When all desires in the heart are uprooted and the mind is emancipated from the bondage of the world, the soul attains 'Brahma-Nirvāṇa', i e, complete liberation and everlasting bliss in the spiritual realm When an individual soul abandons all mental speculations and attains the blissful state, he is known as 'Sthitaprajña', i e, he is said to have reached the stage of placidity or serenity Such a soul is said to have full control over the senses. When the fire of Divine Love is enkindled with the transcendental knowledge of relationship of the Jīva-soul with the Supreme Lord Śrī Kṛṣṇa, thirst for worldly enjoyment automatically ceases)

Sañjaya said, "Then, seeing Arjuna crest-fallen and his eyes swollen with tears, did Śrī Madhusūdana (the Remover of all mental agonies by His mellifluent words) out of compassion address him thus: (1)

The Blessed Lord Śrī Kṛṣṇa said, "O Arjuna! Whence is this illusion? Why are you, at this very critical juncture, overwhelmed with undeserving, un-Aryan, unheavenly and disgraceful delusion? (2)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रति योत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्रुधिरप्रदिग्धान् ॥५॥

"O Pārtha (son of Pṛthā or Kuntī)! Do not give way to such impotent cowardice and be destitute of all virility, it does not befit you at all. O Parantapa (tormentor of enemies)! Shake off this feeble-heartedness and rise up to fight."

Explanation:—Śrī Kṛṣṇa said, "O Arjuna! As you are My friend, you do not lack in valour, on the other hand, you are the tormentor, nay, the conqueror of all your enemies. But this your despondency is due to your over-attachment for your kith and kin and for your revered superiors like Bhīṣma and Droṇa. This betrays your weakness of spirit. So, give up this pusillanimity of heart and rise to the occasion." (3)

Arjuna replied, "O Madhusūdana, O Thou Killer of enemies! How can I be inclined to fight against and aim arrows at the revered Bhīṣma and my preceptor, Droṇa? (4)

"It is better to live on alms in this world than to kill my revered superiors. If Thou asketh, O Kṛṣṇa, how

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥७॥

Bhīṣma and Droṇa can be said to be revered superiors when, after all, they are mercenary teachers given to worldliness and, therefore, should be killed, even then they are my revered superiors and preceptors, and destruction of such revered elders and teachers may bring temporary prosperity in this world, but can never afford any peace or felicity in the next, besides, even in this world, I shall have to enjoy a kingdom stained with blood (5)

"I am now at a loss to determine which is more honourable, whether victory or defeat, because the sons of Dhṛtarāṣṭra whom we do not wish to survive, are now ready to give battle to us.

Explanation:—It is the duty of a Kṣatriya to fight his enemies Supposing we come out victorious in the fight, it will be intolerable for us to bear the pangs of separation from our deceased friends and relatives, and the very remembrance that we have killed our revered superiors and preceptors, out of a maddening love for worldly prosperity, will torment us till death. So, the after-effects of war, whether it ends in victory or defeat, will be disastrous for us. Thus placed on the horns of a dilemma, I am at a loss to determine whether I am to fight or not (6)

"Unable to discern right and wrong and bereft of

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

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my heroic nature, I am now a victim to the stigma of cowardice. I know not what to do at present. I, therefore, implore Thee, O Kṛṣṇa, to instruct me what is, forsooth, essentially good for me.' I am Thy disciple and Thou art my Gurudeva (Spiritual Preceptor). I surrender myself entirely to Thee. (7)

"Despite the attainment of undisputed and abundant sovereignty of the whole world and the overlordship in heaven, I do not find any remedy to wipe out the grief that saps the vivacity of my mind and torments my senses." (8)

Sañjaya said, "Then Guḍākeśa (Arjuna), addressing Śrī Kṛṣṇa said, "O Govinda! I shall fight no more" and remained silent. (9).

Sañjaya continued, "O Dhṛtarāṣṭra! Finding Arjuna overwhelmed with grief in the midst of the belligerent armies, Hṛṣīkeśa (Govinda) smilingly said to him thus. (10)

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वेवयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

The Blessed Lord said, "O Arjuna! Despite your talking like the wise, you are really mourning for those who are not worth mourning, because the truly wise lament neither for the living nor for the dead (11)

For the purpose of showing the distinction between soul and body and the identical nature of the soul with the Over-Soul in respect of quality, the Blessed Lord continued, "The soul is immortal and there is no reason to grieve There are two kinds of souls, viz, Jīvātmā (individual soul) and Paramātmā (Over-Soul) I am the Over-Soul and you and these princes are all individual souls It is not that you, all these princes and I did not exist before, nor it is a fact that we shall cease to exist after some time, but that we all now exist, we existed in the past and we shall continue to exist in the future (12)

Now, with regard to the engrossed individual soul, the Blessed Lord goes on to say, "Just as this our physical body passes from childhood to youth, which again is gradually metamorphosed into decrepitude and yet the

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

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plane of our unalloyed existence that is eternal and blissful So, the knowers of the unmixed Truth have definitely made a distinction between reality and unreality, and between substance and shadow Hence the souls of Bhīsma, Drona and others are immortal, though their physical bodies are perishable (16)

"The immortal soul that exists as Ātmā in all human bodies, though an infinitesimal atomic essence of the Over-Soul, has the tendency to pervade in the system like a drop of potent medicine The soul is, therefore, designated as '*Sarvaga*' (*he who can travel everywhere*) because he can wander in heaven and hell and in cycle of births, and being eternal, nobody can destroy him (17)

"The gross and the subtle body of the soul in its fettered state of existence is limited and ephemeral, while the essential being is immeasurable, eternal, and indestructible So, O Bhārata! Instead of giving vent to feelings of grief with reference to the physical existence, take up your religious duty of fighting as a Ksatriya as enjoined *in the scriptures* (18)

"He who thinks that one soul can kill another or be

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥२२॥

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killed by another, knows nothing at all; for, a soul does not kill anybody nor is he ever killed by anybody. My dear friend Arjuna! You are a soul, neither can you destroy nor be destroyed. You need not, therefore, be afraid of being calumniated by the ignorant as a killer of your revered superiors. (19)

"The Jīva-soul is unborn, *i.e.*, not subject to birth and death; he is eternal, *i.e.*, he exists at all times and is, therefore, beyond the ambit of past or future; he is not subject to growth or decay; he is the most ancient of all ancients, and yet ever new and fresh; he neither kills nor is killed; there is no essential relationship between him and his physical frame which alone is subject to births and deaths. (20)

"O Pārtha! Can he, who knows the soul to be eternal, immortal, unborn, imperishable and unchangeable, kill or be killed? (21)

"Just as people wear new clothes casting off old and worn-out ones, so also the soul leaving aside the old and withered body, enters a fresh and new one. (22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
अथ चैनं नित्यजातं नित्यं वा मन्यसेमृतम् ।

"Neither can weapon destroy him, nor can fire burn him; water cannot wet him, nor can air dry him up. (23)

"The soul cannot be snapped asunder, he is beyond the possibility of being burning, nothing can soil or besmirch him; he is incapable of being dried up, he is eternal, all-permeating, *i.e.*, capable of entering any birth, he is steady and immovable; he is *ever-existing* (24)

"He is inexpressible (because he is more subtle than the most subtle object in the phenomenal world and cannot be visible by mortal eyes), inconceivable (because he permeates all over the body and is realizable only through transcendental sound), and immutable (because he is not subject to the six properties of the body, *viz.*, birth, hunger, thirst, disease, decrepitude, and death, nor is he subject to the six properties of the mind, *viz*, lust, anger, avarice, infatuation, vanity, and malice). You should, therefore, abandon all thoughts of grief, knowing the nature of the soul as such. (25)

"O mighty-armed! If you subscribe to the popular belief on the basis of ocular proof that the soul is inseparably

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥
आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

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connected with the body and that it has its births and deaths like the body in the cycle of fruitive action, or to the view that the soul is subject to constant death, even then you have no reason to grieve. If you still grieve, you will degrade yourself more than the worst atheist. (26)

"If on the expiry of enjoyment and suffering of the results of fruitive actions, death be inevitable after birth, and rebirth be unavoidable after death to enjoy as well as to suffer the fruits of actions of this life, even then it does not behove you to lament over such inevitable consequences. If you still be carried away by grief, you will thereby degrade yourself more than the worst polemic. (27)

"O Bhārata! Unmanifested elements become manifest during the period between birth and death, and again become unmanifest after death. So, it is no use wailing. Although this theory is untenable and unacceptable to the true knowers of the real nature of the soul, still if it be admitted for argument's sake, even then you shall have to fight for the sake of the duties of a Kṣatriya. (28)

"Some regard the soul as something marvellous; some

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

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adumbrate him as something extraordinary and peculiar and *some others listen to that description peculiarly*; there are others who despite their knowledge of the soul cannot realize him Out of such ignorance of the real nature of the Jiva-soul arises the harmful theories of materialism, of cessation of animation and of undifferentiated monism. (29)

"In fact, even after death, the soul continues to exist as an eternal and imperishable entity. Therefore, it does not befit you to lament for those perishable objects (30)

"Even considering your special duty as a Kṣatriya, you need not be afraid of fighting, because nothing is more laudable for a Kṣatriya than to fight for a right cause, *viz*, to protect the subjects, to subdue the enemies, and to rule the kingdom righteously.

Explanation:—The duties of the soul are twofold, according as he is free or bound In his unfettered state, the soul transcends gross and subtle references, and his only duty is to worship the Supreme Lord Śrī Kṛṣṇa with unflinching devotion, whereas in his conditioned state, the fallen soul is more or less enthralled by mundane relativities In either case, the duties of a soul will vary according to the degree of his freedom or enthralment The *duties of an engrossed soul have been prescribed by the*

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

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scriptures according to his qualities and actions. This system is known as Varnāśrama-Dharma, otherwise called 'Sva-Dharma' (one's own ordained duties). Such prescribed duties are, therefore, normally incumbent on a fallen soul living in society. What else is more beneficial for a Kṣatriya than to fight for a right cause? (31)

"O Pārtha! Blessed are those Kṣatriyas for whom this battle has presented itself as the open door to heaven. (32)

"If you fight shy of this battle for a right cause, you will commit sin by shirking your ordained duty, Sva-Dharma, and forfeit all name and fame. (33)

"Then the world will cry shame on you till eternity. To a man of high repute infamy is worse than death. (34)

"The great warriors who hold you in high esteem will think very light of you and will ascribe your reluctance to fight to your cowardice. (35)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥
एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

"Your enemies will cast aspersions on you, belittle your prowess and speak unbecoming foul things of you. What else can be more regrettable for you than this? (36)

"O son of Kuntī! If you be killed in the battle, you will go to heaven, if you come out victorious, you will enjoy the world. So arise, O Arjuna, with a strong determination to fight. (37)

"Sin will not touch you, if you fight with an aim at final liberation, being indifferent to weal and woe, gain and loss, and victory and defeat." (38)

N.B.—It is to be observed that the Ślokas from 12 to 30 deal with the conception of the pure soul and those from 31 to 38 explain the nature of the engrossed soul and his relative duties.

So far Sānkhya-Yoga (Jñāna-Yoga) and socio-religious duties (Varṇāśrama-Dharma) have been described. The

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

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deeper conception of Bhakti-Yoga (loving service to the Absolute Person Śrī Kṛṣṇa by the pure self) now follows. "O Pārtha! If you acquire devotional knowledge, you will be able to free yourself from the bondage of the world. It will be explained (in Chapter III) that Karma (action) and Jñāna (abstract knowledge) are the two paths on the transient plane of mundane relativities and are, therefore, limited and imperfect, while Bhakti (service of the pure soul to the Supreme Lord Śrī Kṛṣṇa) is wholly on the transcendental plane. As a matter of fact, when Karma and Jñāna submit to Bhakti, they are harmonized into one perfect path of devotion. When action is done with a selfish motive, it is Karma-Yoga, when it is done without any selfish end and aims at abstract knowledge of attributeless Brahman, it is Jñāna-Yoga or Sāṅkhya-Yoga; on the other hand, when it transcends the limits of both and touches the plane of devotional service to the Absolute Person Śrī Kṛṣṇa, the eternal function of all pure souls, it is known as Bhakti-Yoga or perfect knowledge of eternal relationship with and unalloyed devotional service to the Supreme Lord Śrī Kṛṣṇa. Bhakti or pure devotion is the eternal link between the Godhead and the pure soul. (39)

"Even a commencement of devotional service does not go in vain, nor is there any loss in merely attempting it for even a little of it delivers the devotee from the terrible trammels of the world. (40)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

"O descendant of Kuru! When the devotee directs his activities to the realization of his real self and of Godhead, that devotion is called single-minded, definite, unmixed intelligence or pure Buddhi, while the activities of those who are devoid of any attachment for Me, the Supreme Lord, are fruitive, endless and diversified. In the latter case, there is apprehension of fruitlessness of action and of infringement of duties

Explanation:—Bhakti-Yoga is of two kinds, *viz*, (1) the primary—which consists in hearing, chanting, meditating on the narratives and glories of the Supreme Lord Śrī Krsna, and (2) the secondary—which consists in the offering of all results of fruitive actions to the Supreme Being The Supreme Lord Śrī Krsna is the Sole Centre of primary Buddhi, otherwise known as the single-minded, definite, unmixed intelligence But those who have no steadfast attachment for the Supreme Lord, unwittingly cultivate an inclination for manifold fruitive actions As their thoughts and activities branch off in different directions, their hankerings and desires know no end Such activities come under secondary Bhakti Of all processes for the realization of the self and of Godhead, Bhakti-Yoga is the best, as it is steadfastly centred in the Supreme Lord Śrī Krsna, whereas all other processes are directed to manifold ends and are, therefore, uncertain of the attainment of the goal. A genuine devotee thinks within himself thus:—"The means of listening to, singing about and meditating on the glories of the Lotus Feet of my

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

Beloved Lord Śrī Kṛṣṇa with His associates, under the guidance of my Divine Master, is also the end; it is the very essence of my life; as the Means as well as the End are identical, it is the only covetable object of my life. I have no other function than this, nor do I hanker after anything else. Whether there is pleasure or pain when I am asleep, or whether the world continues to exist or not when I am awake, matters little to me. The only duty of my life is the loving service of my Beloved Lord Śrī Kṛṣṇa." Such unflinching devotion is possible only with very few sincere souls. But in Karma-Yoga, as the objects of hankering are unlimited, the attention is diverted to multifarious mundane objects. In Jñāna-Yoga, the activities are directed towards the attainment of attributeless Brahman, the negative aspect of the Absolute. (41)

"These ever-shifting persons are ignorant, for they extol the Vedas without knowing their esoteric meaning and, therefore, misinterpret them; they are desirous of the trivial fruits of their actions; they are seekers after heaven (as distinct from Vaikuṇṭha, the Transcendental Blissful Realm of the Supreme Lord), they are fond of satisfying their ears with words which are sweet and agreeable in the beginning but poisonous in the long run, and are carried away by such words, only to fall a victim to the tasting of the alluring rind of fruitive actions and of the

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

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sapless stone of dry gnosticism, which ultimately leads them to the cycle of births and deaths with an insatiable desire for enjoyment of wealth, woman, and power (*Vide* Bhāg. VI, 3, 25). (42, 43)

"These stupid and senseless persons, being greatly addicted to all sensual enjoyment and power, cannot possess any hold on concentrated intelligence, nor can they have any steadfast attachment for Me (44)

The scriptures have twofold objects, *viz*, the intended (primary) and the indicated (secondary) The *former* is aimed at with the help of the latter. That which is aimed at in a particular scripture is the highest end of that scripture, and that which points out the highest end is the indicator of that end As for example, when the pole-star is intended, the brightest star nearest to it is pointed out to locate the pole-star. Therefore, the pole-star is the intended object and hence the end, while the brightest star nearest to it is the indicator which is different from the end itself So, the Vedas ultimately aim at the Absolute Truth Who is beyond any mundane attributes, but such Truth being inconceivable to the human mind, the Vedas have used *the triple attributes of Māyā in the beginning* in order to indicate the Absolute Truth, the intended end. That is why Māyā with her triple qualities of Sattva,

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

Rajah, and Tamaḥ seems at first sight to be the subject matter of the Vedas.

"O Arjuna! You need not be confined to the indicator (Māyā), but freeing yourself from the triple qualities of Māyā, realize the Supreme Being Who is beyond all mundane attributes but possesses Transcendental Form and Qualities and Who is the intended Subject of the Vedas. The Vedas sometimes make mention of Karma (action actuated by the principles of Rajah and Tamah, *i e.,* active and opiate principles respectively), sometimes of Jñāna, (abstract knowledge or dry wisdom prompted by the principle of Sattva or the principle of relative goodness) and only on special occasions of Śuddha-Bhakti (pure devotion to Me, the Supreme Lord). "O Arjuna! Absolve yourself from such qualitative and relative sentiments as honour and dishonour, gain and loss, victory and defeat; associate yourself constantly with the eternal entities, *i e.,* My devotees known as 'Sādhus', desist from the quest of Yoga (search after unattainable objects aimed at by the elevationists and the salvationists); free yourself from 'Kṣema' (anxiety and care for preserving the obtained results); apply your pure intelligence to the highest end and attain your unalloyed existence in the spiritual realm, which is free from the three qualities of Māyā. (45)

"Some pools are useful for drinking purpose and some for bathing, but a large water-reservoir or lake serves both

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

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the purposes. Similarly, the Brāhmanas who are well-versed in the Vedas, while maintaining the worship of different deities for different ends, have emphatically declared Me (Śrī Kṛṣna), as the Supreme Lord, and that those who worship Me with unflinching devotion need not worship the deities as independent of or separate from Me (46)

"Action has been divided into 'Karma', 'Akarma', and 'Vikarma' Of these, both Akarma, i.e., dereliction of ordained duties, and Vikarma, i.e, sinful actions, are most harmful Shun them both by all means Perform your ordained duty (Karma) without seeking for any fruit. There are three kinds of duties, viz, daily (Nitya), causal or occasional (Naimittika), and fruitive (Kāmya). Of these, the last, i.e., action done with the motive of gain is evil. Those who do it are bound to reap its fruits. I, therefore, tell you for your good to refrain from enjoying the fruits of your actions You have every right to perform the duty incumbent on you by the socio-religious injunctions of the scriptures, but you have no right over the fruits thereof Those who follow Bhakti-Yoga are allowed to perform their daily and occasional duties only for the purpose of eking out their livelihood (47)

"O Dhanañjaya! Casting aside all desires for the

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

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fruits of your action, engage yourself in the performance of your socio-religious duties in a devotional mood. Equability of temperament in success or failure is Yoga. (48)

"O Dhanañjaya! Cultivate a devotional attitude by the application of pure intelligence and perform your ordained duties disinterestedly, for those who do Karma with a selfish end in view shall be subject to the cycle of births and deaths, and are, therefore, miserable or low in spirit. (49)

"Pure intelligence is the key to the proper and skilful discharge of duties, for it will rid you of the notions of both virtue and vice in the performance of your socio-religious duties. You should rise above all worldly relativities with the help of such pure intelligence. (50)

"The truly wise give up the fruits of their actions with the help of pure intelligence and are thus released from the bondage of Māyā, and they ultimately attain to the Lotus Feet of the Supreme Lord, the *summum bonum* of all devotees. (51)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

"While you perform deeds dedicated to the Supreme Lord, pure intelligence will save you from the abyss of delusion and will aid you in the cultivation of pure devotion, enabling you to keep an impartial view of the scriptures that have already been heard and that are yet to be heard (52)

"When your intelligence will no longer be ruffled by the divergent expositions of the Vedas, steadfast shall you be in your meditation on the Supreme Lord, the goal of all scriptures, and surely shall you then attain unalloyed Yoga, *i e*, the perfect harmony between dedicated action, pure knowledge and true devotion" (53)

Arjuna said, "O Keśava! (i) What are the characteristic features of a person who has fully realized his own self? (ii) What does he think or say on occasions of honour and disgrace, praise and blame, and love and hatred? (iii) What is his conduct? And (iv) What is his attitude towards the outside world, when pursuing the path of indulgence and the path of abstention? I am very anxious to know of all these" (54)

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

The Supreme Lord replied, "O Pārtha! (i) When an individual relinquishes all his mental desires and attains the blissful realization of his own real self and of God-head, he is said to have reached the stages of placidity or serenity. (55)

(ii) "He is free from all perturbation despite physical, mental and social sufferings, he is indifferent to pleasures and pains whether physical, mental or social; and he is free from all attachment, fear and anger. Such a soul is said to have full control over his senses (56)

"His wisdom is well-founded who is bound by ties of flesh to none and who is neither exultant nor despondent under good or evil circumstances. So long as the physical body continues to exist, the question of mundane gain or loss is an inevitable factor, but he who pays no heed to either of them possesses serenity of mind. (57)

(iii) "The senses are by nature prone to indulge un-

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

restrictedly in mundane pleasures, but the senses of the truly wise cannot wander about so freely, being subservient to the controlled mind Just as the tortoise draws in its neck and feet and draws them out, when necessary, so also the truly wise man with a firm determination can control his senses, *i e*, he can use them at his own free will (58)

"The process of abstinence from food to control the senses so long as the physical body continues to exist, the eight *processes for concentration of mind*, such as forbearance, special restrictions and regulations, particular ways of sitting, regulated breathing, meditation etc, *and* the practice of abnegation by self-denial are prescribed only for the ignorant But they do not hold good in the case of the truly wise man who is attracted by the divine beauty of the Absolute Truth (and I am that Absolute Truth) and who does not, therefore, any longer feel the appetite *for worldly enjoyment* Though rules of fasting to control the senses are prescribed for the ignorant, no eternal good can accrue from such a path, unless it be based on the principle of Divine Love Attachment for the Divine goes *pari passu* with the corresponding detachment from the *lower objects* When the fire of Divine Love is once enkindled with the realization of the real self and the knowledge of his relationship with the Supreme Lord Śrī Kṛṣṇa, thirst for worldly enjoyment is automatically quenched (59)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

"O son of Kunti! The strength of the alluring sense-enjoyments is so very great that even those who are really wise, trying to control their senses by following the path of abstract concentration and knowledge, are at times swept away by sense-storms. But there is no such danger in the path of unalloyed devotion to Me, the Absolute Person. (60)

"Therefore, he who devotes all his senses to the service of the Absolute Person, by having recourse to Yukta-Vairāgya (genuine asceticism) as distinguished from Falgu-Vairāgya (pseudo-asceticism), is a person possessing pure intelligence. Mind is always seeking enjoyment from the phenomenal world through the physical senses with the result that its thirst for enjoyment is ever on the increase like the blazing fire fed by clarified butter (*Vide* Bhāg. IX, 19, 14). I am the Lord of the senses as well as of the phenomenal world. So, he who serves Me with Yukta-Vairāgya is said to be truly self-controlled. (61)

"On the other hand, consider the evil effects of pseudo-asceticism (Falgu-Vairāgya). Meditation on phenomenal

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥
रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

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objects, even when pondering over the abnegation of worldly enjoyment, gives birth to passion, passion when it receives a *set-back* rouses anger; anger leads to delusion, delusion betrays memory, loss of memory wipes out all real understanding and conception of the Absolute Person, and loss of pure intelligence ultimately leads to destruction. Even in mechanical or pseudo-asceticism, divorced from pure devotion, there is no escape from mental *speculation* which gradually engenders thirst for worldly enjoyment either in a gross or subtle form, ultimately leading the ascetic to the vortex of self-annihilation. (62, 63)

(iv) "A self-controlled and well-balanced soul can enjoy perfect bliss in his mind, despite the apparent application of his *regulated senses to the objects of the phenomenal* world, because he is entirely free from any feeling of love or hatred for sense-percepts. A real Yogī being a true devotee of the Supreme Lord has neither sympathy nor anti-pathy for any worldly object. He has full control over his senses, and he engages them to the service of the Absolute Person, wherein lies their proper use. (64)

"Attainment of perfect bliss through devotional activities drives away all misery and the mind of a blissful

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

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soul is ever intent on the loving service of his adored Object (the Absolute Person). Tranquillity of mind is possible only by devotional fervour. (65)

"He, who is not attached to the Lotus Feet of the Supreme Lord, by the ever-progressive eternal tie of Divine Love, cannot liberate himself from the worldly attractions. How can he attain peace without keeping them under control? And without peace how can he attain transcendental bliss?

Explanation:—Persons with no control over their minds have no knowledge of their real self. Void of such real knowledge, they cannot conceive the Transcendental Personality of the Absolute. Those who cannot meditate on the Personality of the Absolute for want of real conception of the Absolute Person cannot have any peace of mind which is ever changing and fidgety, and without tranquillity of mind, how can there be real and permanent bliss which characterizes God-realization (66)

"Just as a ship tossed to and fro and rolled up and down by an unfavourable strong gale is ultimately driven to wreck and ruin, so also the unbridled mind of a sensual person robs him of his sense of discrimination and ultimately ruins him by leading him astray from the path of pure devotion. (67)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

"So, O mighty chief! He whose mind is not swayed by sense-percepts, but is controlled by genuine asceticism (Yukta-Vairāgya), possesses a well-balanced sense of discrimination. (68)

"O Arjuna! Intelligence is twofold, *viz*, transcendental and empiric. Transcendental or pure intelligence is lying dormant in the worldly-minded. Steeped in the gloom of ignorance they know not what is cognizable to pure intelligence. Men of discriminative intelligence keenly alive to the spiritual knowledge of their own real self and of Godhead, enjoy everlasting peace and happiness accruing from that knowledge, while those, who are weltering in the foul sink of worldliness and hankering after their own selfish ends are enthralled by Māyā and are subject to mundane relativities which are dreams to the truly wise who accept them, when necessary, with a nonchalant attitude. So, the truly wise are active and awake in a sphere where the worldly-minded are inert and asleep. In other words, what is night for the one (ignorant) is day for the other (enlightened) and *vice versa*. (69)

"Those who are inordinately sensual can never be

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

विहाय कामान्यः सर्वान् पुमांश्चरति निस्पृहः।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

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happy. Just as the many rivers falling into the huge ocean cannot create any swell of water in it, so also the desires filling the mind of a self-controlled, purely intelligent person, cannot disturb the tranquillity of his mind. Such a soul, therefore, enjoys everlasting bliss, but not he who is a slave to his passions. (70)

"Whosoever shakes off the yoke of egoism has no desire for either enjoyment or renunciation, is indifferent to mundane affinities, lives a very humble and passionless life, attains everlasting peace and happiness. (71)

"O son of Kuntī! Such indifference to mundane relativities leads one to the realization of that eternal state known as 'Brāhmī-Sthiti'. He who attains that eternal state transcends the sphere of delusion or Māyā and tastes the rich sweetness of Divine Love in the Transcendental Realm. Even at the last moment of death, as in the case of king Khaṭṭāṅga of yore, he who realizes his spiritual atomic self ever-existing as part and parcel in Brahman, attains 'Brahma-Nirvāṇa' which means complete emancipation from the limitations of time and space and a simultaneous attainment of everlasting bliss in the spiritual realm." (72)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम

द्वितीयोऽध्यायः ॥ २ ॥

N.B.—It is to be noted that the primary meaning of Brahman does not imply the Impersonal negative Aspect of the Absolute, which is void of any Form or Attribute, but the positive Aspect of the Absolute Who is the Fountainhead of All-Love, All-Beauty, All-Truth, and All-Harmony.

Gist:—This chapter deals with Sānkhya-Yoga or that branch of knowledge in which Karma and Jñāna are fully dealt with, but Bhakti indicated faintly.

HERE ENDETH THE SECOND DISCOURSE

ENTITLED

SANKHYA-YOGA

तृ तो यो ऽ ध्या यः

CHAPTER III

KARMA-YOGA

OR

THE PRINCIPLE OF ACTION

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

Summary —(Every one is born for a life of activity, but actions done for the pleasure of Viṣṇu, the Supreme Lord, and without any selfish motive, do not tie a person down to the world. No Karma is necessary for one who is self-contented and self-controlled; but it is necessary for those who have not been able to keep their passions in check, in which case actions must be done without selfish end. When the soul is deluded by egoism, he regards himself as the agent of the actions done through the influence of the triple qualities of Māyā, and, misled by these qualities, he forms an attachment for the fruits of his actions. But when one dedicates all the actions to the Lotus Feet of the Supreme Lord without seeking any fruit thereof, he attains to perfection. This is known as Niṣkāma-Karma-Yoga. But such a state of mind is not attainable by ordinary persons who are under the influence of their sensuous appetites. Sense-percepts are not by themselves bad, but love and hatred for them are the greatest impediments towards the realization of the self and of Godhead, and this love and hatred must be controlled by Yukta-Vairāgya which consists in adjusting every

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

thing and person to the service of the Supreme Lord without any selfish motive Our desires materialize through the senses, but mind is superior to senses, superior to mind is *Buddhi or* will, superior to Buddhi is the soul and superior to the soul is Paramātmā Knowing the soul to be superior to Buddhi, one should check one's mind with the aid of pure intelligence and *kill all desires with the sword of transcendental* knowledge. Kāma, born of Rajah, is the most dangerous and subtle enemy of mankind To get rid of this formidable foe, one should be well-equipped with the transcendental *knowledge of* one's own self, Godhead, and Māyā, and their inter relationship. Free will is the most precious gift of God granted to the Jīva soul The best use of this free gift enables the Jiva soul *to overcome* Kāma, while its abuse hurls him down into the abyss of the infernal region.

In conclusion, the Supreme Lord Śrī Kṛṣṇa exhorts Arjuna to conform to his Sva-Dharma, inasmuch as Sva Dharma, though *ill done*, is better than *Para Dharma, though well performed*, and it is better to die in the performance of Sva Dharma than to live a life of Para-Dharma which is very dangerous in the long run.)

Arjuna asked, "O Janārdana (Tormentor of His Own men by His Own Māyā), O Keśava (Controller of Brahmā and Śiva)! If Thou deemest that single-minded, definite, unmixed pure intelligence is superior to Karma (action), why then dost Thou prompt me to be engaged in this dreadful deed of blood? (1)

"Thy words of advice seem ambiguous and perplexing to me owing to my limited human intelligence Do Thou tell me, therefore, definitely the only path which is essentially good for me."

श्रीभगवानुवाच
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

Explanation:—In one place prominence has been given to Bhakti-Yoga (pure devotion) attainable only by the grace of genuine devotees; elsewhere to Karma-Yoga, *i.e.*, socio-religious duties ordained by the scriptures without seeking for fruits. From this I (Arjuna) have understood that Sāttvika duty is superior to Rajaḥ one and that Sāttvika-Jñāna or knowledge, though Sāttvika in character, is superior to Sāttvika duty. But Bhakti-Yoga is superior to all these. If Thou deemest me unfit for Bhakti-Yoga, be Thou pleased to instruct me in such Sāttvika-Jñāna or intelligence as will enable me to throw off the yoke of worldly bondage. Niṣkāma-Karma-Yoga seems to me better than fruitive action. Tell me, therefore, O Kṛṣṇa! What is essentially beneficial for me. (2)

The Blessed Lord said " O sinless one! What I have said in the previous chapter does not mean that the two processes of Sāṅkhya-Yoga and Karma-Yoga can independently lead one to Mokṣa or realization of self and of Godhead. Jñāna-Yoga intended for the Jñānīs is not the only path of deliverance, but there is another path called Karma-Yoga equally good for the Karmīs.

Explanation:—There is absolutely no other path than Bhakti-Yoga for the attainment of Mokṣa. But there are two other ascending processes for the attainment of that end. The process followed by those who are pure-minded is known as Jñāna-Yoga. They have ' Niṣṭhā ' (faith) in

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

Sānkhya-Jñāna-Yoga or the principle of discrimination. They do not rely on Karma-Yoga-Niṣṭhā to purify their heart They believe that Sānkhya-Jñāna-Yoga-Niṣṭhā will ultimately lead them to the attainment of Mokṣa Those who are worldly-minded, at first have recourse to Niṣkāma-Karma-Yoga *or the principle of desireless action, consecrate the fruits of their actions to the Supreme Lord, gradually realize Sānkhya-Jñāna-Yoga and ultimately attain Mokṣa by following the cult of Bhakti In fact, there is but one path leading to the spiritual realization of self and of Godhead and that is Bhakti-Yoga. Those who follow the ascending process to attain Mokṣa stick either to Jñāna-Yoga or to Karma-Yoga But those who follow the descending process to attain Mokṣa know fully well that Bhakti-Yoga is the only path to attain to the realization of one's own real self and of Godhead* (3)

" The stage of Niṣkāma Karma or desireless action with its fruit dedicated to the Supreme Lord and that of Sannyāsa, *i.e.*, renouncing action with a desire for true knowledge, cannot be achieved without conforming to the socio-religious duties enjoined by the scriptures. Dereliction of spiritual ordinances renders the heart impure and an impure heart is debarred from attaining Mokṣa or realization of the highest end (4)

' None can remain actionless or inactive even for a

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

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moment. Ignoring the codified injunctions of the scriptures, men of impure heart and irrational understanding perform their secular duties forced on them by the triple qualities of Māyā—the deluding potency of the Supreme Lord. They should not, therefore, ignore such duties as are enjoined on them in order to purge out the dirts of their heart. (5)

"What good is there for a man of impure heart to bridle the reins of his organs of action? He, who seemingly controls his working organs but sits really brooding over the phenomenal world by way of pretended meditation, is called a vain hypocrite. (6)

"He who, having controlled his senses by well-balanced discriminating intelligence, engages his organs of action in the due discharge of socio-religious duties in the household life without any attachment for them, stands superior to such a hypocrite or pedant, because his Niskāma-Karma consecrated to God will gradually elevate him to the plane of pure Jñāna-Yoga. (7)

"It is better to be active than to remain inactive for

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

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one who does not know the true significance of action When you cannot keep your body and soul together without action, how can you then remain actionless or inactive? Therefore, leaving aside all fruitive actions, purify your mind by doing your daily duties, such as fighting the enemies, protecting the subjects, worshipping, meditating etc Then you will be able to free yourself from the yoke of Māyā and attain the plane of pure intelligence which will ultimately lead you towards the path of Nirguna-Bhakti or unalloyed devotion, the eternal function of your true self. (8)

" Consecration of all actions to Visnu (the Lord of all souls and their actions in this world) is called Yajña. All actions done with any other motive than consecration to Visnu (the Lord of all sacrifices) serve as bondages to this world. Therefore, O Arjuna, perform your duties for the satisfaction of Viṣṇu, the Supreme Lord, without any desire for fruits. Actions done with selfish ends, even if offered to Viṣṇu, are also the causes of bondage So, act without any selfish end for the satisfaction of Viṣnu, the All-Pervading Supreme Lord Such actions are helpful to spiritual progress, and they pave the path for acquiring true knowledge of Godhead, the Jiva-soul, Karma, Māyā and the world; and the knowledge of these fivefold principles will ultimately lead you to the transcendental plane of unalloyed devotion of your real self. (9)

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥
देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥
इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

"A man of impure heart must perform disinterested action; he must not refrain from action, for that will bring him no good. If desireless action be not feasible for him at first, he may offer his actions to Viṣṇu with the expectation of fulfilment of some of the desires of his heart. But under no circumstances should he welcome Akarma (dereliction of duty) and Vikarma (sinful acts), ignoring the injunctions of the scriptures. In the primitive creation, Brahmā, after creating his progeny (mankind), told them like this:—"May you thrive gradually by taking recourse to Dharma in the form of Yajña; may this Yajña grant your desired ends, *i.e.*, may your heart be purified and your body sustained by this Yajña which will ultimately lead you to complete deliverance. (10)

"May you be enabled to please the gods with this Yajña; may the gods, being pleased with you, bless you with your desired boons and may you be happy thereby. May this reciprocal satisfaction bring you the knowledge of your real self and its proper function. (11)

"He who enjoys his food and drink produced by the gods, without offering them to the gods by way of per-

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

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forming this Yajña is reckoned as a thief The Yajñas or sacrificial rites to the gods are fivefold, viz., (i) 'Brahma-Yajña'—which is performed by the study of the Vedas, (ii) 'Pitṛ-Yajña'—offering oblations to the manes or the souls of deceased ancestors, (iii) 'Daiva-Yajña'—offering clarified butter to the gods by burning it in the holy fire, (iv) 'Bhūta-Yajña'—offering food to other beings, and (v) 'Nṛ-Yajña'—offering hospitality to guests (12)

"Those who accept the remnants of Yajña as food are liberated from all sins, but those who eat and drink for their own selfish enjoyment, suffer from 'Pañca-Sūnā' (fivefold sins) Sins committed by killing lives in five different ways are known as Pañca-Sūnā, viz., (i) 'Kandanī', i e, killing of animals in the pestle and mortar, (ii) 'Pesanī' i e, killing in the grinding stone, (iii) 'Cullī', i e, killing in the furnace or hearth, (iv) 'Udakumbhī', i e, killing under the water-pot, and (v) 'Mārjanī', i e, killing with the broom-stick Sins committed by people in eating and drinking and those accruing from these five different ways may be destroyed by the performance of the fivefold sacrificial rites mentioned in Śloka 12 (13)

"Living beings come into existence as a result of

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

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consuming food; food is produced by rain; rain pours down as a result of Yajña, Yajña accrues from Karma; Karma springs from Brahman or the Vedas; the Vedas or Brahman originate in the transcendental word 'Ohm' '(ॐ)', One and the Same with the Absolute. Therefore, the All-Pervading Brahman abides eternally in Yajña People of godly temperament should, therefore, adhere to this 'Dharma-Yajña'. (14, 15)

"O Pārtha! He who refrains from performing this sacrament (Dharma-Yajña)—this source of the cycle of Karma in this world, lives in vain a sinful sensuous life as one of the selfish doers of fruitive actions.

Explanation:—Desireless actions done for Viṣṇu's satisfaction are free from all tinge of virtue or vice, because that is the right path leading to Nirguṇa-Bhakti enjoined by the scriptures By following this path one can easily purify his heart from worldly dross. Those who follow not this ordained path are swayed by sinful desires and appetites, leading a desecrated life in society. In order to wean them from their evil habit, pious deeds are prescribed by the Śāstras such as Yajña Atonement saves one from the result of his sinful actions. Prescribed Yajña is Dharma or piety. Piety is nothing but the faithful performance of such deeds as are conducive to the harmonious development of the universal good as well as to the healthy growth of this cosmic

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

principle Such pious deeds destroy the unavoidable sins born of Pañca-Sūnā or the fivefold sins described in Śloka 13 Personal enjoyments, so far as they tend to produce universal good, may be reckoned as parts of pious deeds included in the Dharma-Yajña. The invisible enactors of temporary good are known as gods, born of the Cosmic Potency of the Supreme Lord, in order to fulfil the desired ends of the worldly people. All sins can be temporarily washed off by gaining the favour of these gods by satisfying them with their desired offerings This is called 'Karma-Yajña' or the sacrifice by action. Performance of Karma-Yajña by worshipping these gods is called 'Sakāma-Upāsanā' Those who consider this kind of Sakāma-Upāsanā, prescribed by the scriptures as mere mundane, are men more of ethical than of devotional temperament. It is better for men of the world not to follow them, but to lead an active life, performing the socio-religious duties with the fruits thereof consecrated to Viṣṇu, the Supreme Lord (16)

"Fettered with the 'wheel of action', the Jīvas perform their duties for duty's sake, but he who finds delight in the function of his true self, in other words, he who can discriminate the functions of self and non-self and is always engaged in the performance of the function of self-proper (pure devotion), is called self-contented and self-delighted, i.e., he delights in the active realization of the true nature of his own real self and of Godhead. He has, therefore, no action to perform under a sense of

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

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obligation. He lives, moves and has his being in the domain of pure intelligence with a submissive pure heart rendering by his unalloyed self eternal service to the Supreme Lord Śrī Kṛṣṇa. Though he does everything to keep his body and soul together, he always aims at that eternal bliss which is the be-all and end-all of existence. Notwithstanding his apparent application of his organs of sense and action in every walk of life, he never does any action whether daily, occasional or fruitive, because of his indifference to mundane attachment. So, his actions are quite different from fruitive ones. When his actions aim at Mokṣa he is termed a Jñānī (gnostic) and when they aim at pure devotion to the Absolute Person Śrī Kṛṣṇa, he is called a Bhakta (devotee). (17)

" He is self-delighted and is not responsible for any virtue or vice consequent upon the due discharge of or dereliction of his duties. He who is self-contented has no liking or disliking for anything that concerns the world. Inasmuch as he delights and remains content in the eternal loving service to Me, the Supreme Lord, the only Object of his worship, his actions cannot be judged by standards of virtue or vice. So, whatever he does or does not, tends to universal good. (18)

" Therefore, O Arjuna, always do your prescribed duties without any attachment for their fruits; for, by so

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

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doing an embodied soul can reach the goal or acme of salvation. Salvation is nothing but the realization of the soul's eternal function of unalloyed service to the Absolute Person, which is the climax of all duties enjoined by the scriptures. (19)

"Jñānī-Bhaktas like Janaka realized Bhakti or unalloyed devotion to the Supreme Lord Viṣṇu by performing deeds favourable to the realization of that end. You may deem yourself a Jñānī-Bhakta, knower of the Absolute Truth, but still you should engage yourself in doing your ordained duties for the good of the world. (20)

"The common people follow unquestioningly and unreservedly the actions of great men, whatever standard or principle of life they set up is accepted and followed as truth by the ordinary run of men. (21)

"Look here, O Pārtha! In the three worlds I have absolutely nothing incumbent on Me as a duty (as I am the Supreme Lord and hence far beyond the mundane laws) and no object is unattainable by Me, still for the good of the world I am engaged in action. (22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

"If I ever shirk action, O Pārtha, all the people will follow Me and keep themselves aloof from their respective duties. (23)

"If I desist from action, the world will go to wreck and ruin owing to non-performance by men of their ordained duties, and if a rupture is created in the regulated socio-religious life by Me, it will strike at the root of pure and ordered growth of the world by causing caste-confusion and in the long run the destruction of all living beings on earth. (24)

"O Bhārata ! Just as the ignorant do their work with attachment for it, even so the wise should perform action without any attachment for the sake of well-being of the world at large. The difference between the respective duties of the ignorant and the wise lies not in their mode of action but in their attachment for or detachment from those duties. (25)

"He who does not know the truth that Niṣkāma-Karma

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

(consecrated action) aims at Jñāna (pure knowledge) which ultimately leads to Bhakti (pure devotion), is an ignoramus or dunce, and he who performs his actions with an attachment for fruits, is called a fruit-seeker Such ignorant persons show no eagerness for real knowledge that awakens pure devotion, even when it is explained to them The wise man, therefore, will do well to teach them how to perform Niṣkāma Karma (desireless action) in order to purify their hearts, himself setting an example *before them by his own conduct instead of* instructing them at the outset about the futility of fruitive action. Premature attempt to make them understand the distinction between Karma and Jñāna will do them no good. This is intended for the preachers of Jñāna and not for those of the Bhakti cult, because Bhakti or loving devotion to Me, the Absolute Person, is independent of Karma and Jñāna and does not wait for the purification of the heart which automatically follows devotional practices (26)

Now let Me tell you the different characteristics of the ignorant and the wise (A) Characteristics of the ignorant —"A Jīva-soul enthralled by Māyā-Prakṛti—the *Deluding Potency of the Supreme Lord*, wrongly *identifies* himself with his perverted ego and imagines himself as the sole agent of all his actions, good or bad But it is a pity that he does not know that the actions are the works of *Māyā-Prakṛti* and are done under the influence of the triple qualities of Māyā. Godhead is the efficient

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

cause and Māyā-Prakṛti is the material cause of all actions done by a fallen soul in this plane of the three dimensions. (27)

(B) Characteristics of the wise :—" But, O thou mighty-armed! The wise who are knowers of the Truth do not associate themselves with the mundane qualities and actions, knowing fully well that they are works of Māyā-Prakṛti and are quite different from the unalloyed self who is a sentient being that can take the initiative by himself.

Explanation:—A truly wise man thinks within himself—" I am a soul—a spiritual eternal entity living in this tabernacle of flesh and blood; I shall have to quit this temporary habitation after a few days or years not known to me. But I have an eternal function of loving service to the Absolute Person Śrī Kṛṣṇa—the only Object of my worship. As ill-luck would have it, I have been enveloped by the two garments of the gross and the subtle body—the temporal products of Māyā-Prakṛti. I must not wrongly identify myself with these two outward garments and must not, therefore, yield to their sensuous cravings. The Lord of my senses and sense-objects is not this apparent-I or real-I, but the Supreme Lord Hṛṣīkeśa (Govinda). I have, therefore, no relation with the triple qualities of Māyā-Prakṛti or products thereof. So, I must not be enslaved by those qualities or actions nor must I lord it over them." (28)

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

"The ignorant who are deluded by the triple qualities of Māyā imagine themselves to be born of Māyā and associate themselves with the qualities and actions of Māyā-Prakṛti (Cosmic Energy) These less intelligent, ill-fated persons must not be unnecessarily disturbed by the truly wise They should be instructed to follow a gradual process leading to higher knowledge. Ignorant and deluded as they are, they must begin to learn, at the outset, how to adhere strictly to the principle of Sva-Dharma (socio-religious duties) laid down by the scriptures. Just as a person possessed of a spook misidentifies himself with the evil spirit so long as he is under the influence of the bogey, so also he, who is deluded by the triple qualities of Māyā, imagines himself to be born of Māyā and, therefore, wrongly identifies himself as the product of Māyik qualities and actions Just as exorcising by muttering incantations or applying specific drugs is the remedy for the victim of the hobgoblin, so also the practical application of the doctrine of desireless action prescribed by the truly wise, who follow the scriptures *in toto*, to the ignorant is the only remedy to get rid of the deluding influence of the Māyik qualities and actions. The truly wise should not, therefore, try to unsettle the mind of the ignorant unacquainted with the knowledge of self and non-self and their respective functions, but should only advise him to perform the ordained duties without seeking for fruits, like a sorcerer who administers drugs and mutters incantations while curing a possessed person,

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

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instead of trying to convince him by argument that he is not a ghost but a human being. (29)

"Thus realizing, O Arjuna, the true knowledge of your real self, of Godhead and Māyā, dedicate all your actions and their fruits to Me, the Supreme Lord; absolve yourself from all thoughts of egoism and desires for enjoying the fruits of your actions; refrain from all anxieties and lamentations on the supposed loss of your friends and relatives as the after-effects of war, and fight the battle out as the bounden duty of a Kṣatriya.* (30)

The result of Niṣkāma-Karma-Yoga:—"Those, who always perform this Niṣkāma-Karma-Yoga by offering all the fruits of their actions to the Supreme Lord and who have constant faith and confidence in Me, but at the same time cherish no malicious disposition against Me, are freed from the bondage of this world (31)

"Know you this for certain that those who do not follow

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*In this Śloka, the three features of Niṣkāma-Karma have been clearly mentioned, viz., (i) indifference to fruitive actions (ii) giving up all sense of egoism, and (iii) dedication of all actions with the fruits thereof to the Supreme Lord.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

the principle of Niskāma-Karma-Yoga as chalked out by Me, out of malice against Me and My principle, are deprived of all true knowledge regarding Me and their *own real self* Deceived by My Deluding Potency Māyā, they are doomed to destruction. These foolish persons are known as men of blunted intellect (32)

"In case a wise person has recourse to asceticism by suddenly giving up all *mundane* qualities and actions, after discriminating between self and non-self, there is no certainty that he is liberated from the bondage of this world. He who is a slave of his *passions*, even though he be intelligent and wise from worldly standpoint, is, nevertheless, a fallen soul, and will, therefore, have to follow the natural bent of his age-long desires and habits. To accept 'Karma-Sannyāsa' (renunciation of action) does not necessarily imply deliverance from the bondage of Māyā To get rid of those long-accustomed habits and inclinations, one should perform Niṣkāma-Karma or socio-religious duties without seeking its fruits

Explanation:—A man of giant intellect is bound to be enthralled by the triple qualities of Māyā, if he be ignorant of his real self and of Godhead. Due to stoic abnegation, a Māyā-ridden soul may renounce the world and accept Sannyāsa, but that is no reason why he should be freed from the clutches of the octopus Māyā To get rid of the deluding influence of Māyā, Niṣkāma-Karma with fruits thereof dedicated to Me is the only beneficial

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

path, until one is imbued with devotional aptitude characterized by Yukta-Vairāgya (genuine asceticism). This is *known as Sva-Dharma or Varṇāśrama-Dharma as enjoined* by the scriptures. Simultaneous results in the shape of spiritual well-being of the individual soul and of the world at large, accrue from the observance of this Sva-Dharma Non-performance of Sva-Dharma results in moral turpitude. But where Bhakti-Yoga is awakened by My grace and by the grace of My devotees, there is no need of observance of this Niṣkāma-Karma-Yoga or Varṇāśrama-Dharma (socio-religious duties prescribed for a fallen soul). (33)

"If it be argued that association with the sense-objects will make one all the more addicted to worldliness than liberation from the bondage of Māyā, then, listen to Me: Sense-percepts are not by themselves detrimental to the realization of the self and of Godhead, but love and hatred for them (sense-percepts) are the greatest drawbacks towards that realization. As for example, love for seeing or touching the limbs of another's wife which is tabooed by the scriptures, and reluctance on the part of a disciple for seeing, touching or serving the Lotus Feet of the Guru or Preceptor which are enjoined by the scriptures, are regarded as great impediments towards the spiritual progress of a devotee. So, love and hatred must be controlled in dealing with the sense-percepts. So long as love and hatred are under control, there is no danger in contacts with the sense-percepts. So long as this physical body

श्रीभगवानुवाच
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

of Vṛṣṇi)! Prompted by what does the Jīva-soul commit sinful acts, though not so inclined and oftentimes quite against his own will? Thou hast told me that the Jīva-soul is an unadulterated eternal entity quite independent of mundane qualities and relativities and that it is not in the nature of the Jīva-soul to commit sin, and yet it is always seen that the Jīvas of this world are ever wallowing in the mud of sin Therefore, pray tell me, O Lord, what does incite the Jīva-soul to commit sin?" (36)

The Supreme Lord replied, "O Arjuna! Know you that the all-consuming and the most formidable lust and anger, born of the quality of Rajaḥ, propel a fallen soul to commit sin and are, therefore, the most harmful enemies of mankind in this world.

Explanation:—Kāma (lust) is the enjoying mood, born out of the desires of this birth and of those that remained unsatisfied in the previous births. It is Kāma that takes the form of anger, when the former is obstructed or withheld The principle of Rajah begets Kāma which, when it receives a set-back in its fulfilment, gets transformed into the principle of Tamaḥ which begets anger. Kāma is the most subtle, sordid and powerful agent of Māyā—the Deluding Potency of the Supreme Lord and is, therefore, very fierce, formidable and insatiable. It is an all-devouring demon, because all the produce, animals, wealth, women etc., of the whole world cannot satisfy an *iota* of

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

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womb, which is, completely enwrapped by the uterus, unable to make any movement of its limbs and existing miserably in the sac with enshrouded animation (आच्छादित चेतन) like trees, creepers, stones etc (38)

" O son of Kuntī! This Kāma is the bitterest enemy of the Jīva-soul. In the form of ignorance, it envelops the true knowledge of the real nature of the Jīva-soul and the Supreme Lord As pouring of clarified butter intensifies rather than extinguishes the blazing fire, so also Kāma or enjoying mood intensifies, rather than satisfies the cravings of the mind and the senses of a Jīva-soul (*Vide* Bhāg IX, 19, 14) Kāma or enjoying mood is the shameful perversion of the holy principle of Divine Love—the eternal connecting link between the Supreme Lord and the Jiva-soul Kāma cuts off this connecting link and makes a Jīva-soul its bond slave Like a blazing fire, it consumes the soul's natural ardour for Divine Love and ultimately transforms it into a black charcoal in the form of worldly-attachment A true knowledge of the real nature of the Supreme Lord and the Jīva-soul and their inter-relationship enables one to throw off the yoke of Kāma or Māyā. Both the Supreme Lord and the Jīva-soul are Spiritual Entities eternally existing in the Spiritual Realm as Master and servant. I am the Supreme Lord, otherwise known as 'Vibhu-Caitanya' (All-Pervading Supreme Being) The Jīva-soul is 'Aṇu-Caitanya', *i.e*, My

spiritual atomic part, existing simultaneously distinct and non-distinct from Me, and as such, the function of a Jīva-soul is the eternal service of the 'Sat-Cit-Ānanda-Vigraha' (*i.e.* of Me) in the Spiritual Abode. The Jīva-soul is endowed with free will, the most precious gift of the Supreme Lord, for which He is universally worshipped as the 'Supreme Munificent'. The Jīva-Soul can make the right use of this precious gift or abuse it. When the Jīva-soul makes the best use of it, out of his own accord, he remains His eternal servant. When he abuses it, he instantly forgets his real nature as the eternal servant of the Supreme Lord, is at once overpowered by Kāma with an enjoying mood, and begins to enjoy and measure the phenomenal and even the spiritual world (!) with his enjoying and measuring temperament. The more he is deluded by Kāma, as the enjoyer of sense-objects, the more his thirst for enjoyment increases and the screen of illusion grows thicker and thicker, until his inner vision of spiritual realities is completely obscured. In this way, the deeper the illusion, the greater is the velocity with which he is hurled down into the miserable existence of the lower animals, till he is dragged into the lowest depth of enshrouded animation such as trees, stones etc. This is known as 'Karma-Cakra' or worldly-bondage which, willy-nilly, forces a bound Jīva to rotate round in the cycle of births and rebirths. It is to be borne in mind that Kāma or enjoying mood has its reverse 'Mokṣa-Kāma' or renouncing temperament, both being the two ends of one and the same rod (Māyā); the latter makes the Jīva an aspirant after oneness with Godhead or Brahman. Hence the latter is more harmful than the former. (39)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

"Well girdled by the triple strongholds of senses, mind, and intelligence, this Kāma deludes the Jīva-soul by obscuring the true knowledge of his real self.

Explanation:—A soul is a spiritual entity of pure cognition, volition, and emotion Encased by the double garments of mind and body, the embodied soul becomes a henchman of Kāma. Deluded by Kāma, he misidentifies himself with his perverted ego His pure intelligence, being also perverted, is ill-able to discriminate between right and wrong His perverted mind is ever running after the will-o'-the-wisps and is fidgety His senses become the instruments of his enjoyment. Perverted egoism is the first veil of ignorance offered to the Jīva-soul by Kāma or Avidyā (forgetfulness of real self), and perverted intelligence *or 'Ku-Buddhi' serves as the* first stronghold of perverted ego. When this perverted ego *gradually develops, the mind stands as a second stronghold.* When mind attempts to deal with phenomena, the senses *appear before him as the third stronghold.* Fortified behind these three fortresses, Kāma hurls down the Jīva-soul *into the vortex of worldly enjoyments. Thus in*fatuated by Kāma, the Jīva-soul becomes its bond slave *This perverted egoism, born of Kāma, engenders aversion* to the service of Kṛṣṇa and His devotees, and this brings *about the ruin of the Jīva.* Kāma is, therefore, *the* deadliest foe of the Jīva-soul. But still when a fallen soul takes absolute shelter *in the Lotus Feet of* Śrī Kṛṣṇa, Kṛṣṇa appears before him as the Sat-Guru, whose

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

soul Your real nature is to render loving service to Me and Me alone But at present you have misidentified your real self with your perverted ego, senses, mind, and intelligence; this is due to your delusion caused by Kāma or Māyā which has enthralled you owing to your abuse of free will and your forgetfulness of your real self and of Me Matter is the gross, earthy product of nature which is lifeless, superior to matter are the senses; subtler than and superior to the senses is mind; still more subtle than and superior to mind is intelligence, much more subtle than and superior to intelligence is the soul, and higher than and by far superior to the soul is Paramātmā or Over-Soul—the Immanent Aspect of Me, the Supreme Lord. (42)

"Thus, O mighty-armed! Well-equipped with the transcendental knowledge of your real self and realizing that self as the eternal servant of the Supreme Lord and as such far superior to the transient body, mind, and intelligence, kill this formidable enemy, Kāma, outright. Remember that your unalloyed self is eternally associated with Me, the Supreme Lord, by the tie of Divine Love, rendering eternal loving service to Me in My Blissful Realm. Cast off all your prejudices and relative thoughts of mundane personalities and impersonalities. Enlighten yourself with the light of that perfect knowledge and dispel the age-long gloom of ignorance from your mind. By the grace of My Internal Self-Effulgent Controlling

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम
तृतीयोऽध्यायः॥ ३ ॥

Potency and by following the gradual steps of devotional practices, do away with this insuperable and powerful enemy, Kāma, which is ever antagonistic to the spiritual realization by you of your unalloyed self and of Godhead." (43)

Gist:—This chapter deals with Niskāma-Karma-Yoga, or desireless action dedicated to the Supreme Lord Śrī Kṛṣṇa, leading one to the transcendental knowledge regarding the Lord and one's own self.

HERE ENDETH THE THIRD DISCOURSE

ENTITLED

KARMA-YOGA

चतुर्थोऽध्यायः

CHAPTER IV

JÑĀNA-YOGA

OR

THE PRINCIPLE OF SPIRITUAL KNOWLEDGE

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत ॥ १ ॥

Summary:—(When religion is perverted and irreligion prevails in the name of religion, and when the Sādhus are persecuted by men of demoniac character while propagating the doctrine of Divine Love, then the Supreme Lord Śrī Kṛṣṇa manifests His Descents in the mundane plane to protect the Sādhus, destroy the demons and re-establish the eternal religion of Divine Love Those who actually realize His Descents and His Divine Deeds are released from the thraldom of Māyā, and are not born again. By acquiring true knowledge of the self and of Godhead, a person is purified, his passions are checked, he is devoted to the Supreme Lord Śrī Kṛṣṇa by taking absolute shelter in Him, and he attains unalloyed spiritual bliss in the spiritual realm The Lord deals in the manner in which He is dealt with, in other words, the spirit with which the Lord is approached is reciprocated by Him. Jñāna Yoga or the spiritual knowledge of the relationship between the soul and the Supreme Lord Śrī Kṛṣṇa brings about freedom from all sins and destroys the polluting effects of selfish actions This transcendental knowledge is to be acquired from those who are well-versed in this knowledge and have actually realized the Absolute Truth, by submissive spirit,

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

honest enquiry after Truth, and obedient temperament. It puts an end to all doubts, prejudices and ignorance, and then one becomes a fully liberated soul. There is nothing holier in this world than transcendental knowledge regarding one's own self and the Supreme Lord, which needs to be acquired as the fruit of Niskāma-Karma-Yoga He who performs Niṣkāma-Karma-Yoga with firm faith, senses controlled, and steadfast attachment for the Supreme Lord Śrī Kṛṣṇa, ere long attains the eternal bliss (*Vide* Ch. III, 30).

The Blessed Lord said, "I taught this eternal Jñāna-Yoga, the consummation of the consecrated Niṣkāma-Karma-Yoga (*Vide* Ch. III) at first to My disciple Vivasvān—the sun-god who taught the same to his son, Manu who again taught this immortal Jñāna-Yoga to his son, Ikṣvāku, by virtue of lineage. (1)

"And thus it (Jñāna-Yoga) was handed down through 'Āmnāya', *i.e.*, through the preceptorial line of succession to the royal saints. O Parantapa (slayer of foes)! Now, this Jñāna-Yoga is lost to mankind by the ruthless passage of time, *i.e.*, obliterated by the various pseudo-sects (2)

"Now the selfsame eternal and blissful Jñāna-Yoga I have once more declared to you this day, as you are My loyal devotee and faithful friend. Bear this confidential Yoga in mind, as this is the essence (the secret) of all doctrines inculcated in the Vedas." (3)

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Arjuna queried, "O Kṛṣṇa! The birth of Vivasvān was much earlier than Thy birth which is much later. How am I then to understand that Thou didst declare this Yoga to him at first?" (4)

The Blessed Lord replied, "O Arjuna! Many a birth did you and I leave behind. As Supreme Lord, I exactly remember them all, but you, O Parantapa, have forgotten them all, you being but an atomic part of My Divine Self.

Explanation:—When I make My Descent in this world, you, too, as My 'Pārṣada' (constant associate) appear with Me to show to the world the divine nature of My Deeds. As Omniscient Supreme Lord, I can remember them exactly, while you, being an Aṇu-Cit (spiritual atomic part), cannot. (5)

"Although all of you have births and deaths and I have My Descents in this world, yet there is a great gulf of difference between your births and My Descents, because I make My Descent through the agency of My Yoga-Māyā (the Enlightening Potency), while the fallen souls come

into existence under the influence of My Mahā-Māyā (the insuperable Deluding Potency).

Explanation:—I manifest My Own Eternal Beautiful Human Form out of My infinite kindness for the fallen souls and out of My Own Accord, through the agency of Yoga-Māyā—My Own Internal Controlling Potency. But the conditioned souls are born under the influence of Mahā-Māyā—My External Deluding Potency, which deprives them of the recollections of their previous births. By the law of Karma, the rebirth into the world of a fallen soul in some form is inevitable, in order to satiate the desires of his mind left unsatisfied in his previous births. In other words, fallen souls are born and reborn on account of their minds being full of enjoying mood.

It is only out of My free will, that I sometimes make My Descents among the gods and lower animals Like that of the fallen souls, My Transcendental Beautiful Human Form is never enveloped by either a subtle or gross body, because My Divine Personality is one and the same with My Body, Mind, and Soul—a fact which is quite different in the case of a fallen soul whose body, mind, and soul differ from one another. Out of My Divine Power and prerogative, I can easily manifest My Eternal Beautiful Human Form with My Own Blissful Realm, in the mundane plane without the least possible change or fault wrought by the limitations of time and space. If you ask, "How can Transcendental Personality with the Blissful Kingdom make His Descent within the four walls of time and space?", the answer is this:—"My Potency Yoga-Māyā is inconceivable to the limited human intelligence and, therefore, beyond all your mental speculations.

No amount of human reasoning, however clever, is competent enough to comprehend and measure My works So far as your intuitive knowledge goes, you may come to this conclusion that I, the All-Powerful Supreme Lord with all My inconceivable Potencies as well as My Entourage and Kingdom, do not submit to any human sense-experience or man-made rules and regulations If I will, I can manifest Myself with all My Entourage, as I really am, by virtue of My inconceivable Power, in this phenomenal world, or I can transform this physical world into a spiritual kingdom This is My Absolute Divine Characteristic Therefore, what doubt is there to believe that My Transcendental 'Saccidānanda-Vigraha' is beyond the scope of human understanding and mundane rules and regulations and that I can make My Descent in this plane of the three dimensions, retaining My Entire Divinity, Glory, and Power, unhampered and unimpaired in the least? The Potency with which the fallen souls are deluded is My External Deluding Māyik Potency—known as Mahā-Māyā But the Internal, All-Controlling, Self-Effulgent and Enlightening Potency is known as Yoga-Māyā, inseparably associated with Me. As a matter of fact, My Potency is one without a second and inconceivable, and that is Yoga-Māyā—the principal agent that assists Me in My Transcendental Revels and guides My true devotees in rendering their loving service to Me Mahā-Māyā, the perverted aspect of Yoga-Māyā, enthrals the fallen souls with Her triple qualities and forces them to rotate round in the cycle of births and rebirths on account of their abuse of free will and their forgetfulness of their real self and of Me. (6)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

"O Bhārata! Whenever religion is scoffed at or slandered and irreligion prevails in the name of religion, I descend, that is, I manifest My Own Eternal Beautiful Human Form in the mundane plane, of My Own Accord, in every age, in order to protect My devotees, destroy the demons, and re-establish 'Sanātana-Dharma'—the eternal religion of Divine Love cleansed of all worldly dross.

Explanation:—Such is the law of My Descent or Avatāra. I am All-Will, I descend when I will. My laws relating to this world are inviolable. But when the Divine Law or Religion is stigmatized or distorted, when the gods or godlike souls are persecuted by the demons or demoniac characters, and when irreligion or sinful or ungodly principles of the latter predominate in the name of religion, it is then that I manifest Myself in the world, out of My Divine prerogative, through the agency of My Yoga-Māyā, and remove those stigmas cast upon the eternal religion commonly known as Sanātana-Dharma to which Daiva-Varṇāśrama-Dharma is a stepping stone. None but Myself can remove those distortions in religion. I descend not only in India but also elsewhere. I descend among the gods, the Yavanas, and the lower animals. I also descend among the Yavanas as 'Śaktyāveśa-Avatāra' according to

their eligibility to comprehend the eternal religion as their Sva-Dharma— though not without imperfect conclusion. But as this Sva-Dharma in the form of Varnāśrama is well-performed in India, I take particular interest in re-establishing this system among the people of this country. Hence, all My Descents whether Yugāvatāras or partial Avatāras are manifested in India only. Where there is no Varnāśrama-Dharma, there is to be found no Niskāma-Karma-Yoga, no Jñāna-Yoga (the end of the former), not to speak of Bhakti-Yoga—the ultimate goal of all Yogas. The slightest tinge of Bhakti that is manifested among the low-born is attributed to the sudden devotional faith accruing from the grace of My loyal devotees

I establish Varnāśrama-Dharma through the agency of My devotees, *viz*, the Rājarsis and the Brahmarsis endowed with My Potency of establishing Yuga-Dharma in them Protection of My devotees from the tyrannical oppression of the Abhaktas or atheists necessitates My Descent and I descend as Yuga-Avatāra in order to preserve the Sādhus, destroy the Asuras and re-establish the Yuga-Dharma of Śravaṇa (hearing) and Kīrtana (chanting) of the Holy Name—the eternal religion of every Jīva-soul I descend in every Age I descend even in Kali-Yuga—the Black Age of sin and sorrow. 'Kali-Yuga-Avatāra (Śrī Caitanya Mahāprabhu) establishes the eternal religion of Divine Love (very rarely found), by means of Nāma-Sankīrtana' But this Avatāra, though He stands foremost among all My Descents, remains concealed from the gaze of the world. My sincere and loyal devotees are naturally attracted by the Truth,

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Beauty, Love, and Harmony of the doctrine of Nāma-Saṅkīrtana propounded by that Yuga-Avatāra, and this you will realize, when you will appear with Me in that Age. The most wonderful feature of this Descent of Mine is that this Descent blesses not only the Sādhus, but even the most devilish characters with Divine Love by making them sing the glories of the Holy Name, and not by killing them outright as in My former Descents. (7, 8)

"Whosoever can realize, by following the method of discriminating truth from untruth, that My Birth and Deeds are absolutely Divine, that I descend out of My Own free will through the agency of My Yoga-Māyā in this Māyik world, not being cognized by the limited human senses and not being in the least engrossed by the influence of My Mahā-Māyā like the fallen souls, since I am the Lord of My Māyā,—is never subject to rebirth after death, but attains My eternal confidential loving service in the blissful realm under the guidance of My Internal Exhilarating Cit Potency. On the other hand, whoever infers, on the strength of his empiric knowledge, that My Divine Birth, Deeds and the most attractive Divine Human Form revealed in the phenomenal world, are ephemeral and temporal, must suffer the bitter consequences of births and deaths, deluded by the triple qualities of My Mahā-Māyā. Such worldly-minded people are, by nature, strongly attached to the transient fruits of their fruitive actions. Unalloyed devotion cannot be awakened in them without the grace of My genuine devotees (9)

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

"Absolved from passion, fear and anger, steadfastly attached to and having taken absolute shelter in Me, many a person has attained My Divine Love, purified by the fire of transcendental knowledge

Explanation:—"The three motives, *viz*, attachment for worldly enjoyments, fear and anger, cause ignorant people to go astray from the right path and deprive them of the transcendental knowledge regarding My Divine Birth, Deeds, and Form Those whose intelligence has been badly blunted by mundane thoughts and ideas are so profoundly absorbed in and addicted to materialism that they cannot even think or admit that there exists any eternal entity in the mundane plane. They hold nature to be the highest principle Some of them maintain that matter is the cause of all spiritual principles. These empiricists, nature-worshippers and advocates of lifeless ethics cannot, therefore, attain transcendental knowledge of Divine Love, deluded by My Māyik Potency.

"Though some thinkers accept the spiritual principles as eternal, yet they cannot realize them as such, since they deny the principle of transcendental knowledge and lay much stress upon mundane reasoning The result is that they carefully abandon and eliminate all possible attributes and actions from Brahman and try to imagine an attributeless, anti-material and undeterminable Brahman—Which is no other than the negative Impersonal Aspect of My Eternal Positive Personality and is, therefore, a

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

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non-material manifestation of My Māyā. This 'Nirviśesa' (Impersonal) Brahman is not My Eternal Form. Lest a material conception should prevail over their meditation and thought-reflection about Me, the advocates of Brahma-Jñāna (abstract knowledge) desist, out of such fear, from contemplating upon My Divine Beautiful Human Form and worshipping My Holy Image and are, therefore, deprived of My Divine Love.

"Others again, being unable to transcend the limits of time and space, out of anger decide upon 'Void' or 'Nirvāna', (*i.e.*, cessation of all perceptions and conceptions, otherwise called 'annihilation of animation') as the ultimate goal of human existence. Buddhism and Jainism are the offsprings of this principle of Nirvāṇa. Many truly wise men, without indulging in these mental speculations, and being free from mundane attachment, the fear of being called idol-worshippers, and anger for being afflicted with animation, take absolute shelter in Me, and are purified by the fire of transcendental knowledge regarding Myself. Such persons can conceive My Form, Attributes, Deeds, Entourage, and Kingdom as Divine, behold My Divine Existence in everything and everything in Me, and thus attain Divine Love—the *summum bonum* of human life. (10)

"I always give a return or reciprocate the worship by My devotees exactly in the form in which it is offered by them. The central path, therefore, O Pārtha, is My Path,

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

"Those who seek immediate success in their actions, worship the gods in this world; for, immediate success is achieved by fruitive action in this world. The worldly-minded men worship the gods seeking immediate results of their actions, forsaking the path of devotion.

Explanation:—In reply to the query of Arjuna (Ch. IV, 4), the Blessed Lord explained all about His Own Self and His relationship with the Jiva-souls and began to instruct him about the principle of action as traced before. The Blessed Lord said, 'O Arjuna! I have already told you that to understand the principle of action is to get rid of its bondage. I have also told you to shun Vikarma (sinful act) and Akarma (dereliction or non-performance of duty). Duty must be done as ordained by the scriptures; and that duty is of three kinds, *viz.*, daily, occasional, and fruitive. Kāmya-Karma is better than Akarma and Vikarma. For the attainment of their desired ends, men of the world worship sundry gods and enjoy the fruits of their actions very quickly. For the physical and mental amelioration of the ephemeral world, the fruit-giving gods, when satisfied with the actions done by the fruit-seekers, easily grant them their desired objects. (12)

In order to adjust the social order of this world to My

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

Divine Purpose, I have introduced the system of the fourfold castes based on quality and action Know Me to be the Author of that system, but at the same time, know Me to be 'Akartā' (not the Direct Agent) and 'Avyaya' (unchangeable)

Explanation:—Though I have introduced the system of the fourfold Varnas, I am not directly concerned with this system of Karma-Mārga which is devoid of pure devotion Hence, My Māyā being the material cause, is the direct agent concerned in this system The abuse of free will by the fallen souls and their forgetfulness of their real self and of Me, are responsible for the introduction of this system through the agency of My Māyik Potency In fact, I am the Lord of My Cit Potency (Internal All-Controlling Energy). I remain unchanged, unbounded by and unconcerned with this introduction of Karma-Mārga (*i.e*, Varṇāśrama-Dharma). (13)

"I am not bound by any action of this world, as I am the Supreme Lord, nor do I desire to enjoy any fruit thereof He who really knows Me as such, is not bound by any worldly action.

Explanation:—I am the Supreme Lord possessed of six Divine Attributes, *viz.*, All-Majesty, All-Glory, All-Might, All-Beauty, All-Wisdom, and All-Freedom. So, the temporary fruits of actions done by the conditioned souls are of no attraction to Me. He who knows Me to be absolutely free from all mundane relativities, is never

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

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entangled in the meshes of My Māyik qualities and actions, because, his only ambition in life is to attain eternal bliss by unalloyed devotion to Me. (14)

"Realizing My unconcernedness and detachment from all mundane affairs, the sages of yore who were seekers of salvation, gave up the path of fruitive action and performed Niṣkāma-Karma dedicating the fruits thereof to Me. You also, therefore, should follow the great souls like Janaka and others of olden times and perform Niṣkāma-Karma-Yoga. (15)

"Even those that are wise find it perplexing to determine what is Karma (action) and what is Akarma (inaction). I shall now tell you about Karma, knowing the secret of which you will be able to liberate yourself from the bondage of Karma. (16)

"It is essentially necessary to understand the distinctive characteristics of Karma, Vikarma, and Akarma. Inscrutable and mysterious are the ways of Karma. Performance of ordained duties is Karma. Niṣkāma-Karma-Yoga is superior to this Karma-Yoga. Performance

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत ॥ १८ ॥
यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

of forbidden or unlawful acts is Vikarma, Kāmya-Karma comes under this purview, misery and sorrow are sequel to this Vikarma Dereliction or omission of ordained duties is Akarma A seeker after Truth must be well aware of the evil consequences that befall those Karmīs and Karma-Sannyāsīs who refrain from work, and are naturally prone to Akarma and Vikarma. (17)

"He is truly wise among mankind, equitable and, therefore, a seer of perfect harmony in all actions, who realizes Akarma (inaction) in Karma (action) and Karma (action) in Akarma (inaction).

Explanation:—He who follows the path of Niskāma-Karma-Yoga consecrating the fruits thereof to the Supreme Lord Śrī Krṣna, is on the way to the gradual realization of his true self and is not whirled by the wheel of Karma. He is purified by the gradual awakening of his pure intelligence in the fire of Niskāma-Karma-Yoga He, therefore, cannot be called a Karmī or a fruit-seeker. He sees Karma in Akarma and Akarma in Karma. To him Karma and Akarma are alike, while a Karma-Sannyāsī, *i.e.,* a refrainer from action, due to his impure heart, is bound to suffer worse consequences for his Akarma and Vikarma. (18)

"He who strictly follows 'consecrated Niskāma-Karma-

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

Yoga' is by wise men called a 'Paṇḍita', *i.e.*, an adept who has mastered bondage and liberation: because, whatever he has done, whether Karma, Akarma or Vikarma, has been sublimated by the fire of spiritual knowledge resulting from Niṣkāma-Karma-Yoga (19)

"He who is always self-contented, who has taken absolute shelter in Me and is indifferent to 'Yoga' (search after unattained objects aimed at by the elevationists and salvationists) and 'Kṣema' (care and anxiety for preserving such objects when obtained) (*Vide* Ch. II, 45) by abandoning all fruits of his actions, is not bound by his Karma although he may be actually engaged in it. (20)

"He who performs action for the maintenance of his livelihood, keeping his body, mind, and senses under the control of his pure intelligence, without seeking the fruits of his actions and hoping for nothing in this world, is free from all virtue and vice accruing from Karma. (21)

"He is quite content with whatever he gets without efforting for it, has transcended the pairs of opposites, is

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

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free from malice or hatred, and is harmonized or well-balanced in success and failure. Hence his actions, though he is fully engaged in them, do not hold him in bondage. (22)

"He is free from all mundane attachments and is equipoised in his pure intelligence. Whatever he does for Yajña (*Vide* Ch III, 9) is not binding on him The 'Apūrva' (unforeseen) aimed at by the 'Karma-Mīmāmsakas' is not the end of the Niskāma-Karma-Yogis. Jaimini, the founder of the cult of Karma-Mīmāmsā, holds that the Apūrva accruing from fruitive action fructifies in various births—a theory not at all recognized by the Niskāma-Karma-Yogis. (23)

"Now listen to the awakening of pure intelligence by the performance of Brahma-Yajña The varieties of Yajña will be mentioned hereafter Let me tell you the fundamental principle of Yajña A fallen soul is bound to work to keep his body and soul together Yajña is the faithful discharge of ordained duties, so far as they contribute to the pleasure of Visnu (*Vide* Ch. III, 9). The revelation of Transcendence in Matter is called 'Brahman', Which is the Effulgence or Halo of My Divine Form The principle of Transcendence is quite

दवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

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different from the phenomenal world. When the constituents of Yajña, *viz.*, offering, sacrificial ghee, fire, sacrificial priests and the fruits thereof, are meant for the revelation of Transcendence, perfect Yajña follows. When one is deeply absorbed in concentrated meditation seeking revelation of Brahman in his Karma, his actions are known as Brahma-Yajña. His offering, sacrificial ghee, fire, priesthood and the fruits thereof, are all Brahman. Hence his ultimate goal is Brahman. (24)

" A Yogī is an avowed performer of Brahma-Yajña. The Yajñas vary according to the different mentality of the Yogīs; so, there are as many Yajñas, as there are Yogīs Viewed from different standpoints, the Yogīs and the Yajñas vary accordingly. Scientifically differentiated, all Yajñas are either Karma-Yajña consisting of sacrificial offerings etc., or Jñāna-Yajña consisting of the nature of discussion regarding the transcendental. Now let Me tell you about the proceedings of some Yajñas. The Karma-Yogīs make some sacrificial offerings to some minor gods such as Indra, Varuna, etc., to whom are delegated some special powers by My Mahā-Māyā By gradual development, they may reach the stage of Niṣkāma-Karma-Yoga. The Jñāna-Yogīs perform ' Homa ' or ' Yajña ', by offering their own self as ghee to the fire of Brahman, uttering the Divine Mantra (ॐ) or Praṇava with ' Tattvamasi ' (Thou art That) of which ' Tat ' represents Brahman and ' Tvam '—the Jīva-soul. (25)

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥
सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

"The lifelong celibates (Brahmacārīs) perform Homa by *offering their senses as sacrificial ghee* to the fire of self-control, while the householders perform Homa by offering their sense-percepts such as sound, taste, smell, sight, touch etc, to the fire of their senses (26)

"The Yogis like Patañjali—who are seekers after Kaivalya, perform Homa by offering the actions of the ten senses and of the ten vital airs (i e, Prāna, Apāna, Samāna, Udana, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta, and Dhanañjaya) as sacrificial ghee to the fire of pure self known as the Jīvātmā The self that is inclined towards sense-objects is called 'Parāk-Ātmā' and the self that is indifferent to sense-objects is called 'Pratyak-Ātmā'. The Patañjalites hold that with the exception of only Pratyak-Ātmā there is no such thing as mind (27)

"These Yajñas may be divided into four parts, *viz.*, 'Dravya-Yajña', 'Tapo-Yajña', 'Yoga-Yajña', and 'Svādhyāya-Yajña' Dravya-Yajña consists in performing fivefold sacrificial offers mentioned above; Tapo-Yajña, in performing severe austerities such as Cāndrāyana etc, Yoga-Yajña, in performing Astāṅga-Yoga; and

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥ २९ ॥
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ।
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥ ३० ॥

Jñāna-Yajña or Svādhyāya-Yajña, in discriminating between spirit and matter based on Vedic truths. Those who strive to perform such fourfold Yajñas are called 'ascetics with severe vows'. (28)

"These fourfold Yajñas are mentioned in the Vedas and in their offshoots—the Smṛtis. Besides these, the Tantras mention the 'Haṭha-Yoga' and several other austerities. The advocates of Haṭha-Yoga practise 'Prāṇāyāma' (withholding of breath as accessory to meditation) and stop the motion of 'Prāṇa' (the first of the five vital airs) in 'Apāna' (the air that moves in anus) and *vice versa*, and gradually stop the movements of both by practising the process of 'Kumbhaka' (withholding of breathing by closing the mouth and the nostrils). Some willing to control their senses have recourse to moderation in eating and drinking and perform Homa by offering their Prāṇas to the fire of Prāṇas only, *i.e.*, draw all the ten Prāṇas from their different locations to one place at the navel and thence move them towards the crown of the head. (29)

"These men are well-versed in the principle of Yajña and, being devoid of sin, ultimately attain the Eternal

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥
श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

Brahman by accepting the nectarine remnants of Yajña. (30)

"O Arjuna, thou glory of the line of Kuru! Why speak of the next world, even this world is denied to the non-performers of Yajña Hence, Yajña is a bounden duty. The caste-rules observed by the Smārtas, Astānga-Yoga, Vedic sacrifices etc,—all these come under the category of Yajña Even knowledge of Abstract-Brahman is also a kind of Yajña. There is no other Karma than Yajña in this world Anything other than this Yajña is either Akarma or Vikarma (31)

"Such Yajñas are mentioned in the Vedas and in the Śāstras conforming to the Vedas The performance of these Yajñas relates to the body, mind and speech and is therefore, the offspring of Karma Discrimination of these *principles of Karma delivers one from its bondage* (32)

"Although the performance of these Yajñas leads one gradually from pure intelligence to tranquillity of mind and from tranquillity of mind to unalloyed devotion to Me, still, there is something to be deliberated upon. Sometimes these Yajñas are sacrificial Karma-Yajñas and *sometimes Jñāna-Yajñas which are by far superior to*

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

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and Me. You will then realize that all beings are essentially spiritual entities now enveloped with different material forms, attributes and actions in this mundane world, due to their forgetfulness of their real self and of Godhead and abuse of their free will Their external forms, qualities and actions are the outcome of their material appearances or mundane egoism They all exist in Me—the Prime Cause of all causes, though working under the influence of My Māyik Potency (35)

"Even in case you become the worst of sinners by killing your friends and relatives in this battle, you will cross over this ocean of sin and sorrow with the help of the boat of transcendental knowledge (36)

"Just as a blazing fire burns all fuel into ashes, so also this fire of transcendental knowledge, O Arjuna, burns down all fruits, good or bad, accruing from Karma (37)

"There is nothing in this world so pure as transcendental knowledge. In due course of time, you will attain that knowledge as the result of your Niskāma-Karma-Yoga. By this is meant that the eternal bliss is the end of

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

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transcendental knowledge. 'Nothing is holier than knowledge' does not mean that nothing is superior to knowledge, for, unalloyed Love with confidential loving service to the Supreme Lord Śrī Kṛṣṇa, is the highest end of human life. (38)

"He who possesses firm faith in Me and steadfast attachment for the principle of Niṣkāma-Karma-Yoga and has subdued his senses so that they do not lead him astray, attains transcendental knowledge. He who lacks such confidence in Niṣkāma-Karma-Yoga is deprived of that knowledge. Performance of Niṣkāma-Karma-Yoga enables one to get endowed with eternal bliss in the transcendental realm. (39)

"He who is ignorant and has no faith in Niṣkāma-Karma-Yoga, is always torn by doubt and indecision and is, therefore, doomed to destruction. Such a sceptic attains neither happiness nor peace, either in this world or in the next; because, scepticism is the canker of his heart, and is eating into his very vitals. (40)

"So, O Dhanañjaya (conqueror of immense wealth by killing the vast enemies now conquer the wealth of pure

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यास-
योगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

intelligence by controlling your mind and senses)! A Karma-Sannyāsī, who refrains from fruitive action, by following the 'consecrated Niṣkāma-Karma-Yoga', destroys his scepticism with the sharp sword of transcendental knowledge, and being well-acquainted with the knowledge of the transcendental nature of his real self and of Godhead, is not at all bound by his action (41)

"So, O Bhārata! Your doubt regarding the principle of Niṣkāma-Karma-Yoga is due to your ignorance born in your heart. Destroy that terrible doubt of your mind with the sword of transcendental knowledge and pursue Niṣkāma-Karma-Yoga. Arise, therefore, O Bhārata! and fight the battle out." (42)

Gist:—This chapter deals with Jñāna-Yoga, in which the superiority of Jñāna or transcendental knowledge over all *other means to attain freedom* and the principle of Niṣkāma-Karma-Yoga for the attainment of transcendental knowledge have been explained

HERE ENDETH THE FOURTH DISCOURSE

ENTITLED

JÑĀNA-YOGA

पञ्चमोऽध्यायः

CHAPTER V

SANNYĀSA-YOGA

OR

THE PRINCIPLE OF RENUNCIATION OF ATTACHMENT FOR ACTION AND ITS FRUITS

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Summary:—(He who has neither love nor hatred for the fruits of action, and is steady and free from the opposites of the relative world is said to be a true Karma Sannyāsī He is easily released from all bonds of action. A Niskāma Karma-Yogi, purified with the fire of transcendental knowledge, realizes that he is a spiritual entity quite independent of his body, mind, and senses, that it is his senses that perform the physical actions, that it is his perverted ego that is the author of those sensuous actions, and that this perverted egoism vanishes as soon as the transcendental knowledge dawns upon him Outwardly performing all actions but inwardly renouncing the fruits thereof, a Niṣkāma-Karma-Yogī attains peace, remaining unconcerned with his own actions as well as those of others. Those who possess the faculty of 'Sama-Darśana', i e, to visualize the eternal existence of the Supreme Lord Śrī Kṛṣna in every entity, sensient or non-sensient, are designated as Panditas in the true sense of the term. The knower of Brahman enjoys eternal bliss in the realization of his own self and of Godhead He feels a

श्रीभगवानुवाच
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

natural aversion to sensual pleasures, the root of all evils. He maintains an attitude of Niṣkāma in all his actions, whether they be for the purpose of keeping the body and soul together or for anything else. He can patiently withstand the forceful impulses born of lust and anger He is a sincere aspirant after inner happiness, inner harmony, and inner enlightenment He is really in touch with Brahman and attains Brahma Nirvāna, i.e., everlasting bliss. He who knows the Supreme Lord Śrī Kṛṣṇa to be the only Enjoyer of the fruits of all sacrifices, the Lord of the universe and the only Friend of all beings, attains eternal peace and happiness)

Arjuna said, "O Kṛṣṇa! At one time Thou hast praised *Karma Sannyāsa (renunciation of fruitive actions)* by the practice of Niṣkāma-Karma-Yoga (*Vide* Ch IV, 41) and at another time Thou hast asked me to follow Niṣkāma-Karma-Yoga by destroying all doubts and scepticism with the sword of transcendental knowledge (*Vide* Ch IV, 42) Now tell me plainly, O Kṛṣṇa, which of these two paths is better for me? By Karma-Sannyāsa I mean abandonment *of all fruitive actions and by Karma-Yoga* I mean performance of duties dedicating the fruits thereof to the Supreme Lord" (1)

The Blessed Lord replied, " Both Karma-Sannyāsa and Karma-Yoga are beneficial for mankind But, of the two, *Niṣkāma-Karma-Yoga (the principle of desireless action)* is better than Karma-Sannyāsa or Karma-Tyāga. Karma-Sannyāsa means action with abandonment of attachment for the fruits thereof. So, *Karma-Tyāga* or abandonment

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

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of action is not the purport of Śloka 41, Ch IV as spoken of by Me. As a matter of fact, Karma-Sannyāsa and Karma-Yoga mean almost the same thing (2)

"He who has neither love nor hatred for the fruits of action and is steady and free from the pairs of opposites of the relative world, is a real Karma-Sannyāsī, and having given up all is easily released from all bonds of action. (3)

"Let Me now tell you the underlying principle relating to Karma-Sannyāsa and Karma-Yoga. It is the ignorant Mīmāmsakas (children) and not the wise men that draw a distinction between Sāṅkhya-Yoga (Karma-Sannyāsa) and Karma-Yoga. Either of the systems, when rightly acted up to, will produce the same results. (4)

"So, both the principles of Karma-Sannyāsa and Karma-Yoga are essentially one and the same, differing only in nomenclature, though there may be difference in degree as regards attachment to or detachment from action and its fruit. What is attained by the former by virtue of spiritual knowledge is also attainable

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन् गच्छन्स्वपञ्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

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latter by pursuing Niskāma-Karma He who does not differentiate between them but recognizes them as one is in the know of the underlying principles of both of them (5)

"O mighty-armed! Karma-Tyāga or Karma-Sannyāsa, *i e*, renunciation of action divorced from Niskāma-Karma-Yoga, is itself a source of misery A Yogī, *i e.*, a performer of Niskāma-Karma-Yoga, not being attached to action and its fruit, his heart having been purified by the transcendental knowledge, ere long attains Brahman. (6)

"A *Yoga-Yukta Jñānī* or a *Jñānī* devoted to Niskāma-Karma-Yoga is one of three classes, *viz*, the truly wise, the pure-hearted and the self-restrained The first is superior to the second and the second to the third in respect of spiritual progress Each soul, who has identified himself with the soul of all other beings and, therefore, is an object of universal love and adoration to him,—each of them, though performing action, is not entangled by the action (7)

"A Niskāma Karma-Yogī whose mind has been purified

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

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by the fire of transcendental knowledge and who is well aware of the slight distinction between Karma-Yoga and Karma-Sannyāsa, should think within himself thus:—"I do not do anything at all; it is the senses that move among the objects of their perception", whilst he sees, hears, touches, smells, eats, moves, sleeps, breathes, speaks, eases, grasps, opens or shuts his eyelids. After due deliberation, he comes to this conclusion that he is a spiritual entity—a soul—quite independent of his body, mind, and senses and that it is his physical senses that perform the physical feats. Enshrouded by Avidyā (ignorance), it is his perverted ego that is the author of those sensuous actions. This perverted egoism vanishes as soon as the transcendental knowledge dawns upon him, by the grace of the Supreme Lord. (8, 9)

"Just as the leaf of a lotus floating on water remains unaffected by the water, so also he remains untouched by sin who performs Niskāma-Karma dedicating its fruits to the Supreme Lord. (10)

" In order to purify their minds, the Niskāma-Karma-Yogis do their duties, with body, mind, and intelligence

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

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and also with their purified senses, abandoning all attachment for the fruits (11)

"A Niṣkāma-Karmī by relinquishing all desires for fruitive actions, attains eternal peace, while a Sakāma-Karmī (fruit-seeker) gets entangled in Karma owing to his selfish hankering after the fruits of his action (12)

"Though outwardly performing all actions, the soul of *a Niṣkāma-Karmī having renounced the fruits thereof,* dwells peacefully and serenely in his body consisting of nine portals, *i e, he always remains unconcerned* with his own actions as well as those of others (13)

"'A Jīva-soul has no freedom of action' does not mean that the responsibility for a Jīva's action, good or bad, lies on the Lord of the worlds Had it been so, the Lord would have been accused of injustice and indiscretion. The Lord, therefore, is not responsible for a man's desire for fruitive actions and the fruits thereof. It is Jīva's 'Anādi' (*i.e.,* before the creation begins) nescience or backwardness in the worship of the Lord that is responsible for his actions in this world. (14)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

"The Lord is not responsible for the good or bad deeds of the Jīva-soul whose normal nature is pure intelligence which is now enveloped by My Māyā. Infatuated by the triple Māyik qualities, owing to his forgetfulness of his real self and abuse of free will, he now identifies himself wrongly with his body and mind and regards himself as the enjoyer or proprietor of his senses and sense-objects. (15)

"Knowledge is twofold—mundane and transcendental. Knowledge or experience that is acquired from the phenomenal world by the application of the senses is not wisdom but ignorance or Avidyā. Transcendental knowledge is Vidyā or real wisdom. The Supreme Lord manifests Himself as the Supreme Spiritual Knowledge to them whose age-long gloom of mundane knowledge or experience (empiricism) has been completely dispelled by the sunlight of transcendental knowledge. (16)

"The gloom of nescience or Avidyā having been fully dispelled by the light of transcendental knowledge, those whose intelligence, mind and steadfastness have been focussed on My Eternal Beautiful Human Form, are blessed with the attainment of that blissful realm from

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

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whence there is no return Those who are blessed with My Divine Love are never enamoured of physical desires. They are enchanted by hearing and singing the Glories and the Narratives of My Divine Form, Attributes, and Deeds (17)

"In this world, things are classified mainly into *three divisions according to the triple qualities of Māyā.* The Jñānīs who are imbued with the transcendental qualities are not influenced by such thoughts as high, middle or low, which are the relative offshoots of the triple qualities. *Those who possess the faculty of Sama-Darśana, i e,* those who visualize the eternal existence of the Supreme Lord Śrī Kṛṣṇa in every entity, as for example, in a Brāhmana possessing learning and modesty, in a Candāla living on dog's *flesh,* in an *elephant or a cow or a dog,* are designated as Paṇḍitas, because true knowledge is awakened in them, and they are endowed with a vision that transcends time and space and this enables them to realize the eternal existence of the Supreme Lord as 'Antaryāmī-Paramātmā' in every entity that exists on earth (18)

"Those who are endowed with tranquillity and equanimity of mind can conquer the world and enjoy heavenly bliss They are stainless, as they have acquired spiritual knowledge of, and are on the same level with, Brahman. Therefore, they find full repose in Brahman only (19)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

"The knower of Brahman has his being in Brahman, is not affected by any mundane sense-percepts and is firmly established in Brahman He is, therefore, neither elated with nor dejected by any mundane events, whether pleasant or painful. (20)

"The knower of Brahman derives no pleasure from the enjoyment of the phenomenal world He enjoys eternal bliss in the realization of his own real self and of Me as Brahman owing to his steadfast attachment for Me. So, he feels a natural aversion to sensual pleasures. (21)

"Such a soul who lives in Brahman never yields to sensual pleasures which are the source of all miseries. Human sufferings are born of the relative associations of the senses with the phenomenal world; they have their beginnings and ends and are not, therefore, eternal. O son of Kunti! No sane man ever feels a liking, in any way, for these transient temporal pleasures. He adopts Niṣkāma attitude in his actions, simply for the bare necessities of his life, without being attached to them. (22)

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

"He really is happy and well-balanced, who by virtue of Niṣkāma-Karma-Yoga, can patiently withstand till death the forceful impulses born of lust and anger, although he is aware of the fact that he shall have to deal with the phenomenal world so long as he lives (23)

"He who is not addicted to worldly pleasures, comforts and worldly knowledge but is a sincere aspirant for inner (spiritual) happiness, inner harmony and inner enlightenment, is really in touch with Brahman, is a real Yogî (Bhakta) and attains Brahma-Nirvāna, i.e., enjoys everlasting bliss (*Vide* Ch. II, 72). (24)

"Brahma-Nirvāna is attainable by sages who are free from sins and doubts, are self-controlled and are intent on the eternal well-being of the world at large. (25)

"Those sages who are free from all passions and anger, are self-restrained and well-versed in the true knowledge

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

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of their real self and Me, ere long attain transcendental bliss in full perfection.

Explanation:—A Niṣkāma-Karma-Yogī in this world after discriminating between the Truth and untruth, realizes that Brahman is beyond the ambit of mundane time and space. Having realized this, he finds eternal repose in Brahman. This knowledge of Brahman extinguishes the fire of suffering from mundane afflictions. This is called Brahma-Nirvāna (*Vide* Ch. II, 72). (26)

" Avoiding all outside contact, fixing his gaze between the eyebrows, balancing the breath in and out within the nostrils, controlling the mind, senses and intelligence, seeking Mokṣa (emancipation) from the bondage of Māyā, and freed from all desires, fear, and anger, the truly wise attains that eternal bliss

Explanation:—O Arjuna! The heart is purified by the ' consecrated Niṣkāma-Karma-Yoga '. Purification of the heart begets true knowledge that determines ' Tvam ' (Jiva-soul) and ' Tat ' (Brahman), the connecting link between the two being the unalloyed devotion of the soul to the Brahman. True knowledge enables a devotee to realize Brahman revealed in his unalloyed existence. Know this to be the process of realizing Brahman. Now I shall deal with the process of Aṣṭāṅga-Yoga by which a

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

pure-minded realizes Brahman. The process of this Yoga is this.—Drive out from the mind, all contacts with external sense-percepts of sound, sight, touch, taste, smell etc., i.e., withdraw your senses from these sense-objects without, and retract your mind within, fix your gaze between the eyebrows so that the eyes should neither be fully closed lest that should lull the Yogī into sleep, nor be fully open lest that should divert the concentration; then the half-closed eyes should be steadily fixed on the tip of the nose, breathing through the nostrils should be so regulated that the in-going air (Prāna) and the out-going air (Apāna) should be balanced and ultimately their upward and downward motions should be held in equilibrium Thus seated, the Yogī, who has complete control over his senses, mind, and intelligence, seeking Mokṣa and practising the realization of Brahman, freed from all desires, fear, and anger, can attain complete deliverance from worldly bondage So, this process of Aṣṭāṅga-Yoga may be said to be a 'Sādhana-Aṅga' (partial step) to Niṣkāma-Karma-Yoga (27, 28)

"He who knows Me to be the Enjoyer of the fruits of all sacrifices, the Supreme Lord of all the worlds and the Only Friend of all beings, attains everlasting peace and happiness."

Explanation:—Karma-Yogis attain perfect freedom by the knowledge of Paramātmā attainable through Bhakti-Yoga. Know Me to be the Only Enjoyer of the fruits

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो
नाम पञ्चमोऽध्यायः ॥ ५ ॥

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of all Yajñas performed by the Karmīs as well as the Sustainer of all austerities performed by the Jñānīs I am the Antaryāmī—Paramātmā—the Object of worship of the Yogīs. I am the Best and the Only Friend of all beings in the universe Out of My infinite kindness, I do eternal good to all the Jīvas through My devotees. The Yogīs can realize Me as the Supreme Lord Bhagavān when they attain Nirguṇa-Bhakti by meditating on My Partial and Immanent Aspect Paramātmā—the Object of their worship. The Yogīs attain final beatitude, when they realize Me as the Supreme Lord. (29)

Gist:—This chapter deals with Sannyāsa-Yoga. A Jñānī, *i.e.*, a Karma-Sannyāsī and a Niskāma-Karma-Yogī, having acquired true knowledge regarding Ātmā, Brahman, Paramātmā, and Bhagavān, can attain eternal bliss which is known as Brahma-Nirvāṇa.

HERE ENDETH THE FIFTH DISCOURSE

ENTITLED

SANNYASA-YOGA

षष्ठोऽध्यायः

CHAPTER VI

DHYĀNA-YOGA

OR

THE PRINCIPLE OF MEDITATION

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

Summary:—(He who has attachment neither for actions nor for the fruits thereof is a Sannyāsī as well as a Yogī True asceticism consists neither in enjoying nor in renouncing the sense-objects, but in employing them in the service of the Supreme Lord Śrī Kṛṣṇa with perfect dispassion There are two kinds of Yogīs, *viz*, (1) the aspirant, whose *only* aim is the performance of action for spiritual purification, and (2) the 'Yogārūḍha', *i e*, those adept in the perfection of Yoga, whose only aim is the attainment of 'Śānti' (eternal bliss). The former achieve perfection in Yoga through Niṣkāma Karma. A Jīva soul can never be a Sannyāsī or a Yogī, unless he eschews the fruits of his actions *He must not wallow in the* foul sink of object worldliness His mind is both a friend and a foe to him—a friend, when he has full control over it, and a *foe, when he has lost all control over it. The Lord then* mentions the characteristic features of a Yogārūḍha (who regards all mundane opposites alike), the rules and regulations for the practice of Yoga, the obstacles in the path of Yoga, and lastly, moderations favourable to Yoga. The result of practice in Yoga

is the realization of the true nature of the self and of Paramātmā, and the consequent attainment of eternal bliss in 'Samādhi'. This is possible only by regulating the mind by means of meditation, steady abstraction and retraction. He, who sees the Supreme Lord as Paramātmā everywhere and everything in Paramātmā, is neither deluded by His Māyā nor deprived of His Blessings. When the knowledge of the eternal relationship between himself and Śrī Kṛṣṇa awakens in him, he lives an eternal life of loving service to Him in the Blissful Realm of Vraja.

The Lord in reply to Arjuna's query describes the mind as (1) 'Cañcalam' (unsteady and time-serving), (2) 'Pramāthi' (capable of stirring even the steadiest intelligence to the very core), (3) 'Balavat' (powerful to defy the firmly determined intelligence), and (4) 'Dṛḍham' (stern, wilful, unbending, and invincible even by the subtlest intelligence), and prescribes that this unsteady and insuperable mind can be subdued by the constant practice of remembrance of the Holy Name, One and the Same with the Supreme Lord Himself and by Yukta-Vairāgya or true asceticism. The Lord continues that if a Yogī fails to achieve success in Yoga, he will be born in a family of Niṣkāma-Karma-Yogī where he regains his prenatal intelligence and again strives after perfection in Yoga. In the opinion of the Lord, a Niṣkāma-Karma-Yogī is superior to a Tapasvī, to a Jñānī and to a Karmī, by virtue of his unflinching devotion to Paramātmā. But superior to all of them is the Bhakti-Yogī who worships the Supreme Lord Śrī Kṛṣṇa with firm faith and unswerving devotion and love.)

The Blessed Lord said, "Neither a 'Niragni' who has given up all actions such as 'Agnihotra' (i.e., a religious rite requiring perpetual maintenance of the sacred fire), nor an actionless Yogī with eyes half-closed in meditation, can be said to be a Karma-Sannyāsī and an Aṣṭāṅga-Yogī respectively. But he is both a Sannyāsī and a Yogī who does all his actions regardless of fruits, i.e., a Niṣkāma-Karmī is both a Sannyāsī and a Yogī. In the Lord's

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

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opinion, no one need become a Sannyāsī or a Tyāgī and *try to run away from the phenomenal* world, as if its very presence is detrimental to the realization of self and of Godhead In fact, he is a Sannyāsī and a Yogī withal, who performs all his actions without attachment for fruits, and not he who has given up the sacrificial *fire or* has abandoned all *actions* Thus, true asceticism consists not in renouncing the sense-objects or actions, but in employing them in the service of the Supreme Lord Śrī Kṛṣṇa with perfect dispassion (1)

"O Pāṇḍava! The terms Sannyāsa and Yoga are synonymous. The Jīva soul can never be a Sannyāsī or a Yogī unless he renounces the fruits of his actions *I have already told you the identity of* Sāṅkhya-Yoga (the principle of discrimination) and Karma-Yoga (the principle of action) Now I shall tell you the similarity of Aṣṭāṅga-Yoga, the principle of eightfold practices *of breathing etc, and Karma-Yoga In fact,* Sāṅkhya, Karma, and Aṣṭāṅga Yogas are not distinct from one another. It is only the ignorant that regard them otherwise. (2)

"Know that Yoga is a gradual process in which there are steps or stages, from the lowest one of abject worldliness *to the highest realization of a Jīva's eternal spiritual*

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

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existence, each of these steps being characterized by its distinct nomenclature. Yoga is a common term for all. There are two classes of Yogīs, *viz.*, (i) those who have just begun the practice of Niṣkāma-Karma-Yoga who are called 'Ārurukṣu' or aspirant Yogīs whose only aim is the performance of action for spiritual purification, and (ii) those who have already ascended and who are called 'Ārūḍha-Yogīs' or those adept in the perfection of Yoga whose only aim is the attainment of Śānti (eternal bliss arising from cessation of desires for fruitive actions). So, performances of action for spiritual purification and eternal bliss are their respective goals." (3)

"A Yogārūḍha (one adept in the perfection of Yoga) is a Yogī who has no attachment for sense-objects and actions and has totally abandoned all actions and the desire for the fruits thereof. To a novice in Yoga, Niṣkāma-Karma (desireless action) is the means of attaining a well-balanced serenity, and when this is achieved, the neophyte becomes an adept in Yoga. (4)

"A Jīva-soul that is fallen into the foul sink of abject worldliness must be redeemed by a mind which is absolutely free from all mundane affinities. A Jīva-soul must not be sunk down or depressed by worldly attractions. Hence mind under different circumstances is both a friend and a foe to a Jīva-soul. (5)

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

"The mind is a friend to a Jīva-soul that has full control of self and a foe to him who has lost all control over it (6)

The following are the characteristics of a Yogārūḍha:—

(i) "He has perfect control over his mind; he is never perturbed by the mundane opposites—love and hatred, heat and cold, happiness and misery, honour and dishonour, and is always absorbed in deep meditation on the Immanent Aspect of the Supreme Lord (7)

(ii) "He is self-content with Jñāna (knowledge acquired from the teachings of Ācāryas) and Vijñāna (the transcendental realization of his own self and of Godhead), ever true to his own real self, self-restrained, and to whom clay, stone and gold are all alike, because all of them are to him nothing but the variations of earth and, therefore, ephemeral (8)

(iii) "He is greatly honoured and respected for regarding his well-wishers, friends, foes, neutrals, mediators, evil-doers, relatives, the pious and the sinful, alike. (9)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

(iv) "He has always his mind composed in deep and secluded contemplation on God. Whatever he does for his upkeep and bare livelihood is free from the contamination of unholy persons and things. He is not interested in the fruits of his actions. (10)

Rules and regulations for the practice of Yoga:—

(i) "A Yogī must be seated in a sanctified place in a nook on a small mat of 'Kuśa' grass with a deer-skin and a cloth set upon it, neither too high nor too low, and practise Yoga, withdrawing the mind, attention, senses and actions from the outside world and concentrating them on God for the purification of his self (11, 12)

(ii) "While doing so, he must keep his body, head, and neck erect, fixing his sight at the tip of his nose to

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

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avoid deflection Steadied in mind, devoid of fear, stabilized in the vow of Brahmacarya (chastity in body, mind, and word) and dispassioned, he must practise Yoga by meditating, with undivided attention, on the Four-Armed Form of Visnu (13, 14)

(iii) "By such constant and steadfast practice of concentration in contemplation, a Yogī can attain perfect composure of his fickle mind which, coupled with devotional attitude, will ultimately lead him on to the attainment of Śānti, which is complete emancipation from the bondage of the world and the spiritual realization of self and of Godhead (15)

The obstacles in the path of Yoga—

"Gluttony, too much abstemiousness, too much sleep or sleeplessness are all clogs that stand in the way of Yoga (16)

Factors favourable to Yoga—

"He who is moderate in eating, sleeping and waking and in enjoyments and enterprises, attains Yoga or tranquility of mind, which frees him from all sorts of afflictions. (17)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

When does a Yogī become a Yoga-Yukta?:—

"A Yogī becomes Yoga-Yukta, when his mind becomes completely *disentangled from the shackles of the world* and is well-established in the knowledge of the transcendental. In other words, a Yogī becomes Yoga-Yukta when he is detached from all mundane desires and affinities and his thoughts controlled, are fixed on the self and God (18)

"The mind of a Yoga-Yukta is as steady and true as the unflickering flame of a lamp in a windless house. (19)

"*By such practices of Yoga, the mind of a Yogī is* wholly absorbed in deep meditation with a corresponding detachment from all worldly affinities, with the result that he is self-delighted, as he realizes the true nature of his real self and Paramātmā.

Commentary on Patanjali's Kaivalya theory by Thakura Bhaktivinoda:—The system of philosophy propounded by the sage Patañjali is known as Aṣṭāṅga-Yoga which says that when mind becomes steady and free from the tangles of the fourfold pursuits, *viz.*, 'Dharma', 'Artha', 'Kāma', and 'Mokṣa', Kaivalya is attained—a

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

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unique state of spiritual existence unconcerned with all physical and mental activities. But his annotators, misunderstanding him, maintain a different view They say that the Vedāntist's doctrine of Mokṣa (the blissful state of the soul) is unreasonable, because if 'Ānanda' (bliss) is admitted in Kaivalya, the principle of Kaivalya does not stand as it merges into dualism which admits of an enjoyer of Ānanda But that is not what Patañjali says He says that Kaivalya or the final beatitude of self is not the annihilation of self and its function, but its complete freedom from the trammels of Māyā by which it is bound The emancipation from the shackles of Māyik qualities awakens the function of the self proper which is known as 'Cit-Śakti' The perversion of the function of the soul takes place when the soul, with its *enjoying* mood comes in contact with the phenomenal world When this perversion is removed, Ānanda (transcendental bliss), the characteristic feature of the soul, automatically awakens Patañjali holds this view and not its opposite. Ānanda awakens when there is complete freedom from the Māyik influence This Ānanda is otherwise known as bliss and is the ultimate end of Aṣṭāṅga-Yoga In this respect it *is tantamount to* Bhakti-Yoga which *will be explained* hereafter (20)

In that stage, a Yogī enjoys a thrill of tremendous joy which transcends all human reasoning or understanding When he realizes the Supreme Lord as Paramātmā in a calm and tranquil unalloyed state, he is well-

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

established there, wherefrom he cannot be budged even an inch.

Commentary:—Samādhi is of two kinds, *viz.*, (i) conscious, and (ii) unconscious. The former is characterized by the realization by the conscious subject of the known object. Though manifold in character, it is mainly divided into argumentative and inferential. The latter is characterized not only by its freedom from all worldly dross, but also by its intense ecstasy born of the realization of self and of Paramātmā—a state of eternal bliss which the purified mind is not at all inclined to part with Without this blissful state, Aṣṭāṅga-Yoga is futile and does no good to a Yogī, because, when he is deprived of this blissful state, he is liable to be allured by the tempting bait of subordinate psychic powers which, when materialized, will deflect and degrade him from the final goal of blissful trance. But there is no such danger in the performance of Bhakti-Yoga which will be dealt with later on. (21)

"He does not consider any other bliss superior to what he has realized in his Samādhi (trance) Secured and firmly established in that bliss, he is not swayed by any of the trammels or tribulations of the world, however great

Explanation:—No bliss is considered superior by a Yogī to the one arising from Samādhi; for keeping his body and soul together, all temporary pleasures of the senses are accepted by him with perfect dispassion The

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

"Sins being washed away for ever and passions completely restrained by such practice, a Yogī attains the Supreme Bliss, when in contact with Brahman Such Ānanda or transcendental ecstasy is the outcome of the spiritual cultivation of the principle of Divine Love for Para-Brahman, otherwise known as Prema-Bhakti. (28)

Characteristics of a Yogī, entranced in Brahman —

(i) "A Yogī entranced in Brahman visualizes with his soul's eyes the Supreme Lord as Paramātmā existing in all beings and all beings as existing in Him (ii) He also visualizes with his spiritual eyes that the Supreme Lord as Paramātmā looks with equal eye on all His creations—on everything, high or low, rich or poor, great or small, sentient or non-sentient (29)

"He who sees Me everywhere and everything in Me, of him will I never lose hold and he shall never lose hold of Me. As Para-Brahman I am not invisible to him and as My loyal devotee he is neither deluded by My Māyā nor is he deprived of My blessings When a Yogī transcends 'Śānta-Rati' or Brahmānanda, he realizes in his unadulterated self an eternal loving relationship between the

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

Supreme Lord as his Divine Master and himself as His eternal servant. When he awakens to such eternal relationship, he is far above the jurisdiction of Abstract-Impersonalism or Void Nirvāṇa (*i.e.*, annihilation of self). He lives an eternal life of loving service to the Supreme Lord Śrī Kṛṣṇa in the blissful realm of Divine Love—the eternal function of his unalloyed self. (30)

The esoteric vision of a Yogi:—

"Meditation on the Four-Armed Viṣṇu (*Vide* Ślokas 13, 14) by a novice in the practice of Yoga culminates in the realization of the Two-Armed all Beautiful Śyāmasundara Human Form, in his 'Nirvikalpa-Samādhi'—a state where the difference of time between 'Sādhana' (practice) and 'Siddhi' (perfection in Yoga) no longer exists. The Yogī who worships Me as the All-Pervading and All-Permeating Lord of the Universe, by hearing My Holy Names and chanting songs of Me, always dwells in Me and I am in him under all circumstances, whether he does his duties physically, mentally, or in Yoga-Samādhi. By the spiritual contemplation of the Supreme Lord, Who is beyond the ambit of mundane time and space, the Yogī is surcharged with an ecstatic joy, resulting from the Divine touch of Para-Brahman as the Supreme Lord. Hence Kṛṣṇa-Bhakti or unalloyed devotion to Me is the acme of Yoga-Samādhi. (31)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

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guidance of the Sat-Guru (genuine preceptor) By asceticism is meant Yukta-Vairāgya or complete dispassion, and dissociation from mundane senses and sense-objects and employing them in the service of their Lord Hṛṣīkeśa. (35)

N.B—The force of the term 'Mahābāhu' (*mighty-armed*) is this:—Arjuna, having propitiated Mahādeva, can conquer the mind, the bitterest enemy of mankind, by the infallible weapon of Mahā-Yoga (unadulterated devotion to the Lord) By the term 'Kaunteya' (son of *Kuntī*, sister of the Lord's father), the Lord assures Arjuna of victory.

"The above Yoga system is of no avail to him who does not try to control his mind by constant practice and genuine asceticism. But he who has recourse to the proper course of action to bring the mind under control, attains perfection in Yoga In other words, a Niṣkāma-Karma-Yogī who consecrates his action to the Supreme Lord Śrī Kṛṣṇa, who constantly contemplates on Him in order to concentrate his mental powers with Yukta-Vairāgya, and who performs his duties for the bare sustenance of life, gradually attains perfection in Yoga" (36)

Arjuna said, "O Kṛṣṇa! You have said that perfection

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥
एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

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in Yoga is attainable by strenuous and constant practice coupled with genuine asceticism, but what will become of them, who, having achieved some success in their practice due to their faithfulness to the system, have failed to attain perfection, who are again swayed away from Yoga path and become addicted to worldliness, for want of steady practice and dispassion? (37)

"O Thou Mighty-Armed! No attempt in Yoga is possible without relinquishing Sakāma-Karma which is beneficial to the ignorant, because by Sakāma-Karma, the ignorant enjoys happiness in this world and celestial pleasure in the next But supposing, a Yogī having discarded Sakāma-Karma, fails to achieve perfection in Yoga due to negligence in practice or indifference to Yukta-Vairāgya and, therefore, being deflected from the path of Brahman thus becomes insecure and degenerate, is he doomed to destruction like a riven cloud severed from the one and dissolved on the way before mixing with the other? (38)

"The authors of the Śāstras are not omniscient. Thou art the Omniscient Supreme Lord Śrī Kṛṣṇa. None save Thee can remove this doubt which assails my mind. So, be Thou pleased to dispel this gloom of doubt totally from my mind." (39)

श्रीभगवानुवाच
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

The Blessed Lord said, " O Pārtha! A practiser of Yoga never descends to damnation either in this world or in the next Never does ill befall a Yogī whose ultimate end is the eternal good of all

Purport:—There are two classes of men, *viz*, (i) the righteous, and (ii) the unrighteous. Those who are sensual and lead irregular lives are unrighteous Civilized or uncivilized, literate or illiterate, strong or weak, their conduct is akin to that of the beast Their actions do no good to the world But those who conform to the social and religious rites as prescribed in the Śāstras are righteous They are divided into Karmīs, Jñānīs, and Bhaktas . The Karmīs are again subdivided into Sakāma and Niṣkāma-Karmīs. The Sakāma-Karmī goes after transient pleasures He aims at worldly amelioration and heavenly enjoyments which are ephemeral. Eternal good is unknown to him. The attainment of ' Nityānanda ' (eternal bliss) which ensues complete emancipation from the bondage of Māyā is beyond their reach. That which does not aim at eternal bliss is worth nothing. When Karma-Kāṇḍa aims at eternal bliss, it is Niṣkāma-Karma-Yoga by which purification of mind, real knowledge, deep meditation and ultimately pure devotion are gradually attained A Karmī becomes a Tapasvī (ascetic), when he renounces all sensual enjoyments and is perfectly dispassionate. Austerities, however severe, aim at nothing but self-enjoyment in the long run The Asuras are, after

प्राप्य पुण्यकृतांलोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

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all, seekers of self-aggrandizement, notwithstanding their severe austerities. When Karma excels the boundary of all sensual enjoyments, it is Niṣkāma-Karma-Yoga which aims at the eternal good of all beings. Thus established in this all-good Niṣkāma-Karma-Yoga, a Dhyāna-Yogī, or a Jñāna-Yogī may render greater good to all, than an Aṣṭāṅga-Yogī who excels all other Sakāma-Karma-Yogīs. (40)

"The defaulters of Aṣṭāṅga-Yoga are of two kinds, *viz.*, (i) those of short-timed practice, and (ii) those of long-timed practice. Those who have fallen from the practice of Aṣṭāṅga-Yoga after enjoying for a long time celestial pleasure, which is attainable by the virtuous only, are born either in the family of a good Brāhmaṇa or in the house of a pure-minded wealthy merchant. (41)

"But those who have fallen after a long practice of Aṣṭāṅga-Yoga are born in the family of Yogīs with balanced discrimination. A birth in such a holy family is much more covetable than in an ordinary one, inasmuch as there is greater possibility of spiritual progress in such saintly families than in others. (42)

"O son of Kuru! Born in such a family, he regains his

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

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prenatal intelligence and out of natural aptitude, again strives after perfection in Yoga (43)

"Naturally, therefore, the neophyte Yogī overcomes Sakāma-Karma-Yoga (purposeful principle of action) as mentioned in the Vedas, by virtue of his prenatal practices in Yoga and attains far better results in Niṣkāma-Karma-Yoga than in Sakāma-Karma-Yoga. (44)

"Then the Yogī begins to practise Yoga with greater fervour and assiduity than before, and the more he approaches perfection, the greater is his freedom from guilt and offence, until he reaches final beatitude (perfection in Yoga) through steadfast and constant practice in many a birth This is the status of a fallen Yogī in his next birth (45)

"O Arjuna! Compare, with balanced discrimination, the gradation of superiority among the Karmīs, Jñānīs, Tapasvīs, and Yogīs In My opinion, a Niṣkāma-Karma-Yogī (worshipper of Paramātmā, consecrating all actions and fruits thereof to Him) is superior to a Tapasvī (ascetic who performs severe austerities like Cāndrāyana etc.), to

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

a Jñānī (advocate of Impersonal-Abstract-Brahman) and is, therefore, far superior to a Karmī (seeker of fruit of his action). Hence, O Pārtha, be thou a Paramātma-Yogī who is by far superior to all the other Yogīs mentioned above, by virtue of his unflinching devotion to Paramātmā—the Immanent Aspect of the Supreme Lord. (46)

" Of all Yogīs, the Yogī who practises the cult of pure devotion stands foremost. He who worships Me with a firm faith, coupled with unswerving devotional law is considered by Me as the most devout of Yogīs

Explanation:—*Among the ritualistic performers of* duty, those who are seekers after fruit (Sakāma-Karmīs), cannot be called Yogīs. The Niṣkāma-Karmīs, the Jñānīs, the Aṣṭāṅga-Yogīs, and the Bhaktas are all Yogīs. In fact, Yoga is one and is dynamic, and it means a union or a uniting path consisting of several stages leading a Yogī from the lowest ladder of Sakāma-Karma to the highest realization of his real self, of Paramātmā and of Bhagavān Niṣkāma-Karma-Yoga is the first stage of that path. When Jñāna (intelligence) and Vairāgya (genuine asceticism) are added to it, it becomes Jñāna-Yoga, the second stage. When deep meditation on Paramātmā is added to Jñāna-Yoga, it becomes Aṣṭāṅga-Yoga, the third stage. When love of Kṛṣṇa is added to Aṣṭāṅga-Yoga, it becomes Bhakti-Yoga, the fourth stage. So, Yoga is like a great staircase consisting of so many stages. To give a clear-cut exposition of Yoga, mention of the above partial Yogas is made. Those who are

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ध्यानयोगो
नाम षष्ठोऽध्यायः ॥ ६ ॥

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desirous of eternal good must have recourse to Yoga. The gradational steps are meant for higher progress in spiritual realization, and a Yogī must not be contented with or confined to a particular step which retards his further spiritual progress If anyhow a Yogī is apt to cling to a particular stage, he is earmarked by the name of the Yoga of that stage For this reason, some are designated as Karmīs for their special predilection to a particular step in the big staircase of Yoga, some Jñānīs, some Aṣṭāṅga-Yogīs, and some Bhaktas. But he whose ultimate end is unalloyed devotion to Me with his body, mind, and soul, is the greatest of all Yogīs Hence, O Arjuna, be thou a Bhakti-Yogī, i.e., a true devotee of Me." (47)

Gist:—The first stage to attain transcendental knowledge is Niṣkāma-Karma-Yoga Then follows contemplation on God, i.e, Dhyāna-Yoga Next comes Aṣṭāṅga-Yoga which aims at Kaivalyānanda. Lastly comes Bhakti-Yoga which aims at Divine Love, the *summum bonum* of human life

HERE ENDETH THE SIXTH DISCOURSE

ENTITLED

DHYANA-YOGA

स प्त मो ऽ ध्या यः

CHAPTER VII

VIJÑĀNA-YOGA

OR

THE PRINCIPLE OF TRANSCENDENTAL KNOWLEDGE REGARDING THE GRACEFUL PERSONALITY OF THE ABSOLUTE

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युंजन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

Summary:—(He is the best of the Yogis who worships the Supreme Lord with devotional love. A thorough knowledge regarding the Supreme Lord Śrī Kṛṣṇa is attainable by him who follows the cult of Bhakti with steadfast attachment for Him The knowledge of the Impersonal Brahman denies the Personality of the Absolute. Brahman, the Impersonal Aspect of the Absolute, is the ideal of all abstract knowledge born of the negative conception of this phenomenal world. This ideology is not, therefore, Nirguna. It does not transcend the triple qualities of Māyā,—it is rather a phase of Sāttvika-Jñāna, transcending the physical and mental knowledge. But Bhakti is Nirguna, transcending the triple qualities of Māyā. The Divine Form of the Supreme Lord Śrī Kṛṣṇa, being Nirguna, is attainable only by Nirguṇa-Bhakti. True Jñāna is the knowledge of His Splendour acquired by His devotees before they are attached to Him out of love Vijñāna is the knowledge of His Graceful Personality acquired after the attainment of strong attachment

for Him. Such a true devotee who is versed in these two principles of Jñāna and Vijñāna, is rare in the field of religion Celestial enjoyment is easily attainable by virtuous deeds and Brahma-Jñāna by empiric knowledge, but pure devotion to the Supreme Lord Śrī Kṛṣṇa is far beyond the ken of mundane sense-experiences. Among the thousands of human beings, hardly one tries to attain perfection in *eternal bliss*, among the *thousands of human beings who have attained perfect bliss, hardly one knows* His Beautiful Śyāmasundara Form. The Lord then delineates His threefold Potencies, *viz*, (i) His Internal, Self Conscious, Controlling, and Enlightening Potency, known as Yoga-Māyā, (ii) His External Deluding Māyik Potency, the perverted reflection of His Internal Cit Potency, known as Mahā Māyā or Aparā Prakṛti, the mother of this mundane universe, and (iii) the Marginal Jīva Potency lying in between His Cit and Acit Potencies, but superior to *His Aparā-Prakṛti* The entire Jīva world comes of this Jīva Potency Born of Marginal Potency, a Jīva soul can move either in this world or in the spiritual realm, according to his enjoying or serving temperament which is ingrained in his very nature. The Lord then says that there is nothing equal to Him or greater than Him, and that nothing can exist independent of Him, He is the Source and the Resting Place of all the worlds, *the characteristic* excellence in everything belongs to Him, He transcends all mundane qualities, He is the Chief Emporium of all eternal qualities Extremely difficult to surmount is His supernatural Māyā consisting of the triple qualities, but those who absolutely surrender themselves to Him and Him alone, can easily cross over this ocean of Māyā The Lord then proceeds to mention that four kinds of people, who are all wicked, *do not* worship Him and that *four kinds of devotees of the Lord of* whom the Jñānis or the enlightened are the best, do worship Him It is the Jñānī who, taking absolute shelter in the Supreme Lord, realizes Vāsudeva as the All-Pervading Supreme Being Such a devotee, who sees Vāsudeva in everything and everything *in* Vāsudeva is indeed a Mahātmā and is a very rare Bhakta. When Sakāma Bhaktas are free from all stains of desires, they betake themselves to the path of Bhakti and worshipping the Supreme Lord Śrī Kṛṣṇa with pure devotion But those who are steeped

in the gloom of ignorance and are averse to worship the Supreme Lord with pure devotion, are deprived of His blessings and they worship the deities for petty fruits in return for their worship; but they get their fruits only through His Agency, as the deities have no power to confer any boon, unless they are empowered by Him. The worshippers of the minor gods go to them, while those who worship the Lord go to Him. The former do not know that the Supreme Lord cannot be understood by the limited human understanding, as the beings are always veiled by His Yoga-Māyā. The fallen souls regard Him at first as something unmanifest (Impersonal Brahman) and later made manifest for the benefit of the Sādhakas. The Lord retains His Beautiful Śyāmasundara Form intact, even when He descends on the mundane plane. Those who are released from the mundane opposites and whose sins are destroyed by the practice of Niṣkāma-Karma-Yoga, can realize Him as the Eternal Beautiful Śyāmasundara, ever-existing in the Blissful Realm, at the time of their departure from this world.)

The Blessed Lord said, " Listen, O Pārtha, how I might be fully known with mind steadfastly attached to Me, engaged in Vijñāna-Yoga and enshrined in Me

Explanation:—In the first six chapters, I have dealt with Jñāna and Yoga, the paths of liberation depending upon Niskāma Karma-Yoga which purifies the heart In the second six chapters, I shall deal with Bhakti-Yoga. A thorough knowledge regarding Me is attainable by those who follow the cult of Bhakti with steadfast attachment for Me The knowledge of Impersonal Brahman is not complete in itself, as it denies the Personality of the Absolute. Brahman is My Impersonal Aspect—the Ideal of all abstract knowledge, born of the negative conception of this phenomenal world This ideology is not Nirguṇa, because it does not transcend the Māyik qualities of Sattva, Rajas, and Tamas; it is rather a phase of Sāttvika-Jñāna—transcending physical and mental knowledge.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

Bhakti is Nirguna, *i e*, purely transcendental My Divine Form, too, is Nirguṇa and is visualized by the Nirguṇa (*transcendental*) eyes *opened by Nirguṇa*-Bhakti. Just as sugar candy is tasted by tongue only and not by eyes or ears, so Para-Brahman Śrī Kṛṣna is to be realized by the only process of Bhakti—the eternal function of all Jīvas and not by any other principle either of Jñāna (knowledge) or of Karma (action), however Sāttvika it may be. The sugar candy of Kṛṣṇa-Nāma, Kṛṣṇa-Rūpa, and Kṛṣṇa-Guna finds no flavour in a tongue embittered by the bile of nescience or ignorance So long as there is bile of Karma, Jñāna, Tapas, Yoga, etc, in the spiritual system, the natural flavour of the Holy Name, Form, Attributes, and the Sportings of the Supreme Lord Śrī Kṛṣna finds no relish (1)

"Jñāna is the knowledge of My Splendour acquired by My devotees, before they are steadfastly attached to Me out of love. Vijñāna is the knowledge of My Graceful Personality acquired after the attainment of strong attachment for Me Versed in these two principles of Jñāna and Vijñāna, nothing will remain to be known in this world by you In other words, the cup of your knowledge regarding Me and My Entourage will be filled to the brim . (2)

Rarity of a true devotee in the field of religion.—

"The Jñānis and Yogis narrated in the previous six

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

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chapters, can easily attain Brahma-Jñāna (abstract knowledge of Brahman) by their empiric trend of thought, but the transcendental knowledge of the Supreme Lord, Śrī Kṛṣṇa, which is quite different from empiric knowledge, is simply beyond the jurisdiction of their mundane sense-experience. Among the sentients, human beings are limited in number; among the thousands of human beings hardly one tries to attain perfection in eternal bliss; among the thousands of human beings who have attained the perfect bliss, hardly one knows Me in My Prime Essence, *i.e.*, hardly acquires transcendental knowledge regarding My Two-Armed All-Beautiful Śyāmasundara Form. (3)

A true knowledge of the Real Form of the Blessed Lord and His Lordliness is known as the transcendental knowledge of the Absolute and it is this:—" I am the Eternal Self-Effulgent Supreme Lord, Śrī Kṛṣṇa endowed with three Potencies. Brahman is My External Self-Effulgent Impersonal Aspect, void of any attributes; it has no real form and is the negative conception of this phenomenal world. In other words, the conception of Brahman is supermundane and is indirectly related to this relative world. Paramātmā is My Partial Immanent Aspect pervading the phenomenal world. He is the All-Pervading Abider of the universe, but without any Form. My External Māyik Potency which is the perverted reflection of My Internal Self-Conscious Enlightening Potency (Yoga-Māyā) is known as Mahā-Māyā,—the mother of this

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

mundane universe. She is also known as My Aparā-Śakti, *i.e.*, External Cosmic Potency in relation to this manifested world and consists of eight components, *viz.*, earth, water, fire, air, and ether—the five gross elements, and mind, intelligence and ego—the three subtle elements. The five gross elements have fivefold properties, *viz.*, smell, taste, colour, touch, and sound respectively. From My Aparā-Prakṛti (Mahā-Māyā) ensues the causal principle of Mahat, identical with Buddhi, from Mahat evolves the principle of ego (Ahaṅkāra) and the ten operative senses as effects. The principles of 'Buddhi' (intelligence) and 'Manas' (mind), having separate functions of their own, are merged into one subtle principle, *viz.*, 'Antaḥkaraṇa'. These eight components are the offshoots of My Aparā-Prakṛti (External Deluding Māyik Potency). (4)

"Besides this Aparā-Prakṛti, I have another Potency known as Jīva Potency which is Parā or superior to My Aparā-Prakṛti. It is also called Taṭasthā or Marginal Potency, as it lies in between My Cit and Acit Potencies. This Intermediate Potency is essentially spiritual in nature. It is a Potency that can take the initiative of cognizing this material world by her sense-perception. The entire Jīva world comes of this Jīva Potency. Born of Taṭastha-Jīva Potency, a Jīva can move either in the spiritual world manifested from My Cit Potency or in the *fourteen* worlds (Brahmāṇḍa) that have emanated from My Acit Potency (Aparā-Prakṛti), according to his serving or enjoying proclivity, which is ingrained in his very essence. (5)

एतद्योनीनि भूतानि सर्व्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्योगन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

"Both the sentient and insentient worlds emanate from these two Potencies, *viz.*, Marginal Jiva Potency and External Acit Potency (Aparā-Māyik-Prakṛti) respectively, but I am the Cause of all causes—I am the Prime Cause of creation, sustenance and destruction of this world (6)

"O Dhanañjaya, I am the All-Pervading Omnipotent Supreme Lord There is none equal to Me or greater than I Nothing can exist independent of Me. All the universe exists in and through Me, like a cluster of gems strung on a thread (7)

"O son of Kuntī, I am the Rasa, *i e.*, the Taste in water, the Light in the sun as well as in the moon, the Pranava 'ॐ' or 'Ohm' in the Vedas, the Sound in the ether, and the Virility in mankind. (8)

"I am the sanctified smell in earth, the Heat in the sun, the Life (Prāna) in the animals, and the Austerity of the ascetics. (9)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥
ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥
त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

"O Pārtha, I am the Eternal Seed of all elements, the Intelligence of the intelligentzia, and the Prowess of the powerful (10)

"O Bharatarṣabha, I am the Strength of the strong, without passion and wrath I am the Eros (Kāma) in the animals, not opposed to sacrament of Śāstric injunctions" (11)

N.B—In short, Kṛṣṇa is Nirguṇa, *i e*, transcends all mundane qualities and is the Chief Emporium of all eternal qualities

"All Sāttvika, Rājasa, and Tāmasa *manifestations* in the world are the *results* of the qualities and actions of My Māyik Potency. I am quite independent of them As *they come of My Māyik Potency, they are under her control* (12)

"Sattva, Rajas, and Tamas are the triple qualities of My Aparā-Prakṛti (Māyā) with which the whole world

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

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has been deluded Thus illusioned, people do not know Me—their Supreme Lord, Unchangeable and Independent of those attributes. (13)

"Extremely difficult to surmount is My supernatural Māyā consisting of the above triple qualities But those who surrender themselves absolutely to Me and Me alone, can easily cross over this ocean of Māyā. (14)

N B—It is to be observed carefully that the term 'Me' in this Śloka signifies the Beautiful Śyāmasundara Form of Śrī Kṛṣṇa and the force of the term 'एव' means resignation not to Brahman, Paramātmā, Śiva or any other god but to Śrī Kṛṣṇa alone, because none but He can deliver the fallen souls from the clutches of the octopus Māyā.

What sorts of men do not worship Me:—

"Four classes of men do not worship Me. They do not surrender themselves to Me owing to their non-devotional aptitude. They are men (i) who are the vilest leading dissolute lives; (ii) who are atheists at heart, though ethical in word and deed, (iii) who are 'Narādhamās' (worst among mankind), because the latter two do not recognize Me as the Lord of ethics, but as an accessory deity whose only business is to dispense justice (reward or

punishment) to those who deserve it; and (iv) who, though well-versed in the Vedānta philosophy, worship Impersonal Abstract-Brahman deluded by My Māyā and are, therefore, prone to disparage Me and My devotees owing to their demoniac temperament and are thus deprived of the transcendental knowledge regarding the following truths, *viz*, (*a*) that I am the Supreme Lord, endowed with all powers, (*b*) that the Jīvas in their essence are the eternal servants of Me, the Supreme Lord, (*c*) that the relationship that exists between the Jivas and Myself is eternal, and that between fallen souls and the phenomenal world is transient, and lastly (*d*) that the link connecting the Jīvas with Myself is Divine Love

Second Interpretation

The real Panditas versed in transcendental knowledge worship Me as the Supreme Lord (Bhagavān) But those who pretend to be Panditas are really pedants steeped in ignorance and are therefore, averse to worshipping Me They are pseudo-Panditas, scholars of non-devotional temperament Men of this type are divided into four classes, *viz*, (*a*) the worldly-minded men who are either hedonistic or altruistic by nature, (*b*) those who lead moral life in the beginning, but ultimately become atheists on the score of their vanity of high lineage, scholasticism or wealth, (*c*) though well-versed in scriptural lore, these pedants disparage My Manifested Beautiful Human Form as mortal, deluded by My Māyā (*Vide* Ch. IX, 11), and (*d*) those who are demoniac in character and cast aspersions on My Transcendental Beautiful Human Form manifested in the mundane plane and even pour forth their vials of wrath and vile innuendoes against My Transcendental Amorous Revels in My Blissful Realm.

with grief and sorrow; they are known as 'Ārtas' or distressed. The vilest people sometimes remember Me, when they are also afflicted; (ii) the above self-deluded moralists, being seekers after real knowledge, feel the necessity of My existence and remember Me as the Object of knowledge worth acquiring, (iii) the above Māyā ridden pedants, not satisfied with the idea of an ethical God, know Me as the Supreme Lord of all ethics and religions, submit to Śāstric rules of regulated life and remember Me as the Bestower of boon They are known as 'Arthārthīs' (seekers after favour), and lastly (iv) when the above worshippers of Abstract-Brahman and of All-Pervading Paramātmā, not content with their imperfect knowledge of the same, betake themselves to the pure transcendental knowledge regarding My Real Name, Form, Attributes, Sports, and Realm, the veil of ignorance is then withdrawn from them and they, as eternal servants, take absolute shelter in Me as the Supreme Lord In fact, when the stink of desire for fruit on the part of the distressed,—the stigma of defective conception of an ethical God on the part of the seekers after knowledge,—the stain of transient celestial pleasures of after-life, and the slur of temporal conception regarding the eternal super-excellent Form and Qualities of the Supreme Lord as well as the wrong conception of Impersonal Brahman, are all dissipated from the minds of the above worshippers, then it is possible for them to lead a life of pure devotion In other words, so long as Bhakti is sullied by desires other than love of Kṛṣṇa, it is adulterated or predominated by Karma or Jñāna, but when it is divested of all foreign elements such as an enjoying or renouncing mood, it becomes pure devotion

Another Interpretation

"The strict adherents of Varṇāśrama-Dharma worship Me as the Supreme Lord of All-Bliss. They are grouped into four divisions, *viz*, (i) some are distressed and therefore willing to get relief from their impending troubles such as poverty, disease etc., (ii) some are enquirers after the knowledge of Truth, (iii) some are seekers of worldly ameliorations. These three, being Sakāma-Karmī (seekers after fruits of their actions), resort to mixed devotion in which Karma predominates, and (iv) some are Jñānīs or Sannyāsīs following mixed devotion in which Jñāna predominates. In Śloka 12 of Ch. VI, mention is made of mixed devotion in which Yoga predominates, but Kevalā-Bhakti (unsullied devotion) is mentioned in Ch VI 47, Ch VII, 14; Ch VIII, 14; Ch IX, 14, 22, 29, 34, Ch. X, 8–11, Ch. XI, 54, 55, Ch XII, 2, 13–20; and Ch XVIII, 55–66. The second six chapters deal with mixed and unmixed devotion. The devotion to Karma, Jñāna and Yoga is not pure devotion owing to their respective insubordination to Bhakti. The first three, *viz.*, Ārta, Jijñāsu, and Arthārthī are devotees of Karma-Miśrā-Bhakti, (*i e.*, devotion mixed with Karma). The fourth, *i.e.*, the Jñānīs are devotees of Jñāna-Miśrā-Bhakti, attaining Śānta-Rati (*Vide* Ch. XII, 13–20) as ultimate end. The votaries of such Jñāna-Miśrā-Bhakti are Sanaka, Sanandana etc But Śukadeva, Uddhava etc, are devotees of ardent love for Śrī Kṛṣṇa. When Karma-Miśrā-Bhakti aims at knowledge after Truth, it becomes Jñāna-Miśrā-Bhakti with Śānta-Rati as sequel But when there is not the slightest mixture of Karma, Jñāna etc, in the devotional practice, it becomes Kevalā or single-minded, unsullied devotion, fully displayed in the Servanthood, Friendhood,

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

Parenthood, Consorthood of the Servitors of the Supreme Lord Śrī Kṛṣṇa in Vraja, as mentioned in the Śrīmad Bhāgavatam, a glimpse of which is hinted at in this Śloka (16)

Who is superior to the above four classes of devotees:—

"When Ārtas, Jijñāsus, Arthārthīs, and Jñānīs are stainless in their desires for fruits, they turn themselves as My pure devotees. *Among them, the Jñānīs,* when they give up all other desires for Mokṣa or salvation and become My true devotees stand superior to the other three kinds of devotees. Having no other desire than exclusive service to Me, the Supreme Lord, the Jñānīs can realize My Transcendental Beautiful Form and Attributes more clearly than the Karmīs or the Yogīs, by the cultivation of pure intelligence and association with My pure devotees. Nothing is more potent in realizing the true nature of the Jīva-soul than the principles of Jñāna-Yoga, far less are the other principles of Karma, Yoga etc., though devoid of all stains. It is submissive association with the Sādhus that enables one to realize the real function of the true self. In the incipient stage, a Jñānī-Bhakta, with single-minded devotion to Me, becomes a true devotee and is far superior to other devotees. Hence, he is as dear to Me as *I am to him.*' *Śrī Śukadeva Gosvāmī* who was at first a Brahma-Jñānī, but in whom there was awakening of loving devotion to the Supreme Lord Śrī Kṛṣṇa afterwards in the association of Śrī Vyāsadeva, is a veritable example of this kind of Jñānī-Bhakta. The service in the incipient

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

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stage rendered to the Supreme Lord Śrī Kṛṣna, by the devotees endowed with pure knowledge, is purely transcendental, and is bereft of the slightest tinge of worldly dross. (17)

" Having recourse to Kevalā-Bhakti (unsullied single-minded devotion), the above four classes of devotees become bounteous and are ready to surrender their lives to Me. But the Jñānī-Bhakta having more steadfast determination for the realization of self and of Godhead, attains Me as the ultimate Highest End of all pure intelligence. He loves Me as dearly as I love him (18)

Rarity of a genuine devotee of the Supreme Lord:—

" The Jīvas attain transcendental knowledge of self and of Godhead after many a birth of spiritual practice. When they begin to realize their eternal spiritual existence apart from mundane human form, unluckily, they are prone to advocate Impersonal-Monism, full of scorn for phenomenal world, with indifference to the Personality of the Absolute. But when they are firm in realizing transcendence, *i.e.*, in realizing the eternal existence of spiritual entities, they are at once attracted by the beauty, truth, and harmony of the transcendental religion with the result that they are strongly attached to Me, surrendering their all-in-all to Me. They then realize that this world which

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

has no separate existence independent of Me is the perverted reflection of the spiritual realm, and that al beings, sentient or insentient, exist in and through M (Vāsudeva), the All-Pervading Integer, Who is the only Enjoyer and the only Proprietor of all the worlds—visible and invisible Such a devotee who sees Vāsudeva in everything and everything in Vāsudeva is indeed, a Mahātmā (great soul) and a very rare Bhakta, hardly visible on the face of the globe But an 'Aikāntika-Bhakta' is the rarest of the rare Bhaktas on account of his spontaneous single-minded devotion to Me (19)

"When the Sakāma-Bhaktas are free from all stains of desires, they betake themselves to the path of Bhakti and worship Me with pure devotion So long as there is the slightest stigma of desire for elevation or salvation, in their spiritual practices, they are not devotional in the strict sense But despite their desires for fruitive action or Mokṣa, and their non-devotional aptitude, if they take absolute shelter in Me, as the Supreme Lord Śrī Kṛṣṇa, I release them from their eccentric desires within a short time But those who are averse to worship Me with pure devotion, are deprived of My transcendental knowledge, and, steeped in the gloom of Avidyā (ignorance), they worship the petty gods for petty fruits in return for their worship They have no confidence in My Eternal Beautiful Śyāmasundara Form and, therefore, led astray by their Rājasika and Tāmasika nature, they worship those fruit-giving petty gods akin to their very nature. They are

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

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thus thrown into the labyrinth of unsatiated endless desires. They think that other gods such as Śiva etc., are more easily propitiated than Viṣṇu, to please Whom requires unconditional and unreserved self-surrender and regular ritualistic practices. Enslaved by their crippled sensual *propensities, they naturally feel reluctant to take* shelter in and worship Me, the Lord of all lords and the God of all gods. (20)

"As an Indwelling Guide of all Jīvas and other gods, I infuse them with unshaken faith in that particular god, whom they worship according to their predilections The gods are not the Indwelling Abider. They are My subtle tiny Vibhūtis or imperfect transient manifestations of My fruit-giving powers in relation to the mundane world on the astral plane. The fallen souls cling to them for their selfish ends The more their desires are fulfilled, the greater is their faith pinned in them, but not in Me, the Lord of all lords (*Vide* Ch IV, 11). (21)

"The worshippers of minor gods receive their desired fruits from these petty gods, whom they worship with increased avidity. But they get their fruits through My agency, because the gods have no power to confer any boon upon their proteges, unless they are empowered by Me. (22)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

"The result of such worship by the short-sighted, silly worshipper is finite and transitory. It ends in fiasco with the end of the worshippers. The worshippers of *minor* gods go to them, while the worshippers of My Divine Personality come unto Me. The truth embodied in this Śloka is this —As is the worshipper, so is the god. The gods are imaginary deities created by the mental mould of the worldly-minded men to feed fat their own mental exploitations. But figments of the brain are not realities. They are ever changeable and hence perishable. But the Supreme Lord Śrī Kṛṣṇa is eternal. His devotees are also eternal, their souls being immortal. Hence their devotion to Him is also eternal and the fruit thereof, which is Divine Love, is also eternal. (23)

"Not to speak of the worshippers of minor gods, even those erudite scholars of the Vedānta philosophy are quite ignorant of My Spiritual Eternal Human Form. For, says Brahmā to Śrī Kṛṣṇa, "O Lord, he who is blessed with the minutest grain of favour from the couple of Thy Lotus Feet, is in the know of Thy Glorious Deeds and none else, even if they are in quest of Thy Truth for eons, on the strength of their empiric knowledge (Bhāg. X, 14, 29)." *Hence, the Vedāntists of the Impersonal school, however versatile their scholarship may be, are foolish* enough to think highly of their wrong and untenable

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

theory of Impersonal-Monism, and designate Me as Impersonal Brahman Who assumes temporary and imaginary forms such as Rāma, Kṛṣṇa etc., for the well-being of the Sādhakas or neophytes in spiritual practice. Deluded by My Māyā, they declare that I have no Eternal Form and that My Manifested Human Form on the mundane plane is subject to birth and death, like that of the mortals. All this is due to their entire reliance on their empiric knowledge, which is liable to fourfold defects, *viz.*, error, inadvertence, defective senses and tendency to deceive others They do not believe in the transcendental reality of Me, the Supreme Lord; they consider Me at first as something unmanifest (Brahman) and later made manifest, but they do not know that I am not at all intelligible to limited human understanding, being always veiled by My Internal Spiritual Controlling Potency known as Yoga-Māyā (*Vide* Ch. IX, 11). (24)

" Those who are deluded by My Māyā are quite ignorant of the fact that My Eternal Beautiful Śyāmasundara Form in the Blissful Realm is always hidden from the material as well as the mental gaze of the fallen souls, being always enveloped by My Internal Spiritual Enlightening Potency (Yoga-Māyā). Do not think, O Arjuna, that I was unmanifest at first and made manifest afterwards. Know that My Beautiful Śyāmasundara Form is Eternal, like the Self-Effulgent Spiritual Sun in the Blissful Realm and that, though unborn, yet I descend

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

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into the mundane plane out of My Own free will and being Omnipotent, I always keep intact My Manifested Eternal Beautiful Śyāmasundara Form,—a fact which is beyond the ken of ignorant people, who are deluded by My Deluding Potency, Mahā-Māyā. (25)

"Though My Deluding External Māyik Potency is dependent on Me, yet being her Lord, I am not overpowered by her As the Supreme Lord of All-Being-Intelligence-Bliss, I know the past, the present and the future O Arjuna, even those, who worship Brahman and Paramātmā as My Negative and Partial Immanent Aspects respectively, do not know My Beautiful Śyāmasundara Form as Eternal, because of their ignorance. (26)

Why do the ignorant not recognize My Eternal Form:—

"I am intelligible to the spiritual senses of a free soul. When he comes into this Māyik world of creation on account of the forgetfulness of his real self and of Godhead and abuse of his free will, O Parantapa, he is infatuated by its opposites, viz, its likes and dislikes, pleasure and pain etc. He is then deprived of the faculty of his pure discrimination and is, therefore, guided by his wrong mentality I manifest in every age through the agency of My Yoga-Māyā and expose Myself to the visual ambit of the people at large; but, as ill-luck would have it, they

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

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fail to recognize *My Beautiful Human Form* as Eternal, simply because of their ignorance. On the contrary they consider My Eternal Beautiful Human Form manifested on the mundane plane as something material—subject to birth and death. (27)

Who are eligible for devotional paths:—

"Those who are sinful and demoniac in nature are debarred from any access to transcendence. But those who lead at first a pious life in obedience to the Śāstric injunctions, and, by dint of virtuous deeds, have their lives purged of all sins, take recourse to Niskāma-Karma-Yoga (*Vide* Ch. III), and then Jñāna-Yoga (*Vide* Ch IV), and lastly Dhyāna-Yoga (*Vide* Ch. VI) all of which instil them with pure intelligence, with which they are enabled to visualize *My Eternal Beautiful Śyāmasundara Form*, by virtue of their 'Vidvat Pratīti' or transcendental perspection. Those who are endowed with it are released from the mundane associations, and worship Me with ardent devotion and love. (28)

"Physical body is liable to decrepitude and death, but not the eternal spiritual entity, the soul. Mokṣa or liberation is nothing but the attainment of My eternal service in the blissful realm by a Jīva in his unalloyed existence. The endeavour of the neophytes reaches its climax, when

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

they seek after the attainment of that liberation, bereft of decrepitude or death, by means of Sādhana-Bhakti. These realizers of real Mokṣa striving after My eternal service in the blissful realm, are fully cognizant of the theory of undifferentiated Monism, of knowledge of transcendental entities, and of the principle of Karma which is the root cause of Jīvas' worldly sojourn. Hence, it is pure devotion that enables a Jīva to comprehend My Eternal Beautiful Śyāmasundara Form (29)

"Those who in their unalloyed existence realize Me as the Presiding Deity of 'Adhibhūta' (mortal beings), 'Adhidaiva' (aggregate Virāt-Puruṣa), and 'Adhiyajña' (the Indwelling Guide of all Jīva-souls), are enabled to know Me as Eternal Beautiful Śyāmasundara ever existing in the Blissful Realm as the Lord of all servitors, at the time of their departure from this world. Hence, it is only the devotees who are fully cognizant of My Eternal Beautiful Śyāmasundara Form and can easily get across the impassable ocean of Māyā by My grace" (30)

Gist:—The growth of Bhakti-Yoga based on Śraddhā (firm faith) is in this wise. When a Jīva comes in contact with a Sādhu (a saint who has realized the Absolute Person and can make others realize Him), he is conversant with the following truths, *viz*, (i) Śrī Kṛṣṇa is the Supreme Lord and is the one Reality without a second, (ii) He is the only God of Love, Beauty, Truth, and Harmony, (iii) His Spiritual Deeds, in Human Form, are done under the influence of His Yoga-Māyā or Cit-Śakti,

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

(iv) the Jīva world as well as this material universe are manifestations of His Jīva Potency and Māyik Potency respectively, (v) a Jīva's bondage is due to his attachment for sense-objects born of Māyik Potency, and (vi) emancipation from this bondage of Māyā is only possible, when he begins to worship the Supreme Lord Śrī Kṛṣṇa by means of Śuddha-Bhakti (pure devotion), through the grace of Śrī Kṛṣṇa and the spiritual preceptor He is then convinced of the ineptitude of Karma-Yoga, Jñāna-Yoga, Aṣṭāṅga-Yoga, Brahma-Jñāna, Paramātma-Jñāna and the trivial pursuits of Sālokya (equal realm), Sārṣṭi (equal pomp), Sāmīpya (vicinity), and Sāyujya (identity with Godhead). A Jīva can attain perfection in his Sādhana, if he takes recourse to Śravana (hearing), Kīrtana (chanting), and Smaraṇa (meditation), with the full knowledge that he is the eternal servant of the Supreme Lord of All-Beauty, All-Love, All-Truth, and All-Harmony. Such a firm faith with the true conception of self and of Godhead is known as Śraddhā which is the foundation-stone of all religious practices based on Bhakti cult.

HERE ENDETH THE SEVENTH DISCOURSE

ENTITLED

VIJÑĀNA-YOGA

अष्टमोऽध्यायः

CHAPTER VIII

TĀRAKA-BRAHMA-YOGA

OR

THE PRINCIPLE OF THE DEVOTIONAL SERVICE TO THE SUPREME LORD

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

Summary:—(The Supreme Lord says that the eternal and unchangeable Form of Aksara is Para Brahman or the Eternal All Being Intelligence Blissful Śyāmasundara Form. The Lord then explains the terms '*Adhyātma*', '*Karma*', '*Adhibhūta*', and '*Adhidaiva*' He who remembers the Supreme Lord at the time of death, surely attains to His Blissful Realm But he who meditates on a *particular being or thing* at the time of death, attains to that being or thing in the next birth The Lord then explains that '*Akṣara*' or Parama Puruṣa is attainable *by means of deep contemplation and unswerving attention* coupled with constant practice in uttering the Vedic *Mantra* 'ॐ', 'Ohm' and remembering the Holy Name as One and the Same with the Supreme Lord He then makes a distinction between Karma Miśrā Bhakti, Jñāna Miśrā Bhakti, Yoga-Miśrā Bhakti, and Śuddha-Bhakti or unadulterated, single-minded and loving devotion All the worlds including Brahma-Loka are subject to the cyclic law (transmigration). But he who takes

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

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absolute shelter in Him and clings to the cult of pure Bhakti is absolved from its operation.

During the night of Brahmā all beings and things dissolve into Avyakta Prakrti, and when the day of Brahmā dawns, they spring out from it. There is another substance which is not destroyed at cataclysm. This is known as the Aksara-Brahman or unchangeable Parama-Puruṣa residing in the Eternal Blissful Realm known as Vaikuntha, whence there is no return. Then the Lord proceeds to mention the fate that befalls those that die during 'Uttarāyana' or the northern path of the sun, and 'Daksināyana' or the southern path of the sun. But those who follow the cult of pure Bhakti unconditionally and unreservedly, are not subject to this fate, but they attain to the highest ultimate end of Divine Love in His Blissful Realm.)

Arjuna said, " O Puruṣottama! What is meant by the terms 'Brahman', 'Adhyātma', 'Karma', 'Adhibhūta', and 'Adhidaiva'? (1)

" O Madhusūdana! What is Adhiyajña in this body? How do the self-controlled get to know Thee at the time of their departure from this world? " (2)

The Blessed Lord said, " The eternal and unchangeable principle of Akṣara is Para-Brahman. By Para-Brahman is to be understood not the Attributeless Impersonal Abstract-Brahman of the Jñānis nor the All-Pervading

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतांवर ॥ ४ ॥
अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

Over-Soul, Paramātmā of the Yogis, but My Eternal All-Being - Intelligence - Blissful - Śyāmasundara Form. By Adhyātma is meant not the eternal function, but unalloyed entity, the Jīva, devoid of all mundane touch. The gross and the subtle body of a Jīva accrue from Karma which binds the Jīva to the world Hence, Karma may be described as the seed cause of a Jīva's coming into this world (3)

"The changeable and perishable is known as 'Kṣara-Bhāva' or Adhibhūta Adhidaiva means the Universal Virāt-Puruṣa or the Presiding Deity of the gods and of the senses Adhiyajña refers to the Indwelling Guide of the Jīvas known as Antaryāmī-Hṛṣīkeśa Who incites them to Yajña-Karma and is a Partial Aspect of Me. (4)

"He who recalls Me in his mind at the time when he breathes his last, is undoubtedly blessed with My Divine Knowledge In other words, he who remembers Me, the Supreme Lord, possessing transcendental knowledge regarding My Name, Form, Attributes, and Sports, surely attains to My Lotus Feet in the blissful realm. (5)

"*Whoever breathes his last, meditating on a particular being or thing at the time of his death, attains or goes*

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९ ॥
प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥

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forth to that being or thing, because of his constant contemplation on that being or thing. It may be said, therefore, that the present life of a being is a resultant of the thoughts and ideas of his past life, that were predominant at the time of his death The case of Mahātmā Bharata is an apt illustration. (6)

"So, fix your mind and attention on Me at all times and under all circumstances, and fight the battle, the duty of a Kṣatriya. Do consecrate your steadied mind and harmonized intelligence to Me, your eternal Friend, and you will certainly attain My Lotus Feet in the blissful realm. (7)

"The Supreme Lord with all His Splendour is attainable by deep contemplation and undeviated attention coupled with constant practice of Yoga. O Pārtha! You will never be subject to reversion to the perishable principle of Kṣara. (8)

The mode of contemplation on the Supreme Lord:—

"The Supreme Lord is Omniscient, Eternal, All-

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥
सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

Controlling Principle, Subtlest of the subtle, Supreme Providence, Eternally Adolescent Human Form—inconceivable to human understanding, Self Revealed like the self-luminous sun His Self-Effulgent Eternal Beautiful Human Form transcends the ever changing gloomy and deluding sphere of nature When death draws near, do contemplate on that Parama-Puruṣa, the Supreme Lord of Eternal Beautiful Form, with steadied mind and unflinching devotion, keeping the Prāna (vital air) in between the two eyebrows by the practice of Yoga just mentioned This practice of Yoga is the means of concentrating the attention that it may not be deviated from the Central Integer (Para-Brahman) owing to the sufferings and troubles at the time of death This practice of Yoga enables a Yogi to get at Me, the Parama-Puruṣa (9, 10)

"I shall now tell you the process as to how to attain the ultimate goal designated as Akṣara (Parama-Puruṣa) by the Panditas versed in the Vedic lore, in Whom dwell the austere ascetics detached from the slightest tinge of worldly affinities and for Whom the Brahmacārīs observe the life of chastity (11)

"By practising the above Yoga, he who controls the

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

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mind and the senses, keeps the Prāṇa (vital air) in between the two eyebrows and mutters the Vedic Mantra 'ॐ', 'Ohm', attains My Lotus Feet in the blissful realm, when he leaves this mortal frame. (12, 13)

"Karma-Miśrā-Bhakti (devotion where Karma predominates) was dealt with while explaining Ārta, Jijñāsu, Arthārthī, and Jñānī till they lead to the attainment of liberation bereft of decrepitude and death. Yoga-Miśrā-Bhakti has been dealt with in this chapter (*Vide* Śl. 9, 10), giving, at intervals, some hints for the realization of pure devotion. Now, I shall deal with unflinching devotion. O Arjuna, I am easily accessible to those who always remember Me with single-minded and unsullied devotion; because that devotion is free from all ulterior motives. In other words, I am not accessible or intelligible to those who resort to Karma-Miśrā-Bhakti, Jñāna-Miśrā-Bhakti, Yoga-Miśrā-Bhakti, *i.e.*, devotion where Bhakti plays only a subordinate part, either to Karma, Jñāna or Yoga. (14)

"Pure devotees are not subject to birth and rebirth which is full of misery and is liable to destruction, because they have attained the acme of their desires which is eternal service to Me, the All-Beautiful Eternal Supreme Lord, in their unalloyed existence. Unadulterated, single-minded loving devotion to the Lotus Feet of the Supreme

आब्रह्मभुवनाल्लोकाः पुनरावर्त्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

Lord Śrī Kṛṣṇa is the criterion of Bhakti Setting aside all fruits of Karma, Jñāna, and Yoga, he who practises pure devotion with undeviated attention, attains My Lotus Feet in the long run (15)

"All the worlds including Brahma-Loka are subject to the cyclic-law But, O son of Kuntī, he who absolutely takes shelter in Me and clings to the cult of pure Bhakti, surely breaks the round of births and deaths, i.e., is not liable to be reborn The purport of the statement that Karma-Yogīs, Jñāna-Yogīs, Astāṅga-Yogīs, or Karma-Jñāna predominating Bhakti Yogīs are exempted from *rebirth, means that if unsullied devotion* be the ultimate end of their respective practices, they are not liable to be born again, because of their taking recourse to Kevalā-Bhakti which ensures perfect liberation from the stains of the above practices of Karma, Jñāna, and Yoga (16)

"Thousand four-ages make a day of Brahmā, another thousand four-ages make a night of Brahmā Three hundred and sixty such days make one year of Brahmā. Hundred such years make the whole span of his life If he is steadfastly attached to the Supreme Lord Śrī Kṛṣṇa, he is liberated When such is the case with Brahmā, what to speak of the Sannyāsīs living in the Brahma-Loka who are also liable to be reborn

Explanation:—One Manvantara is 1|14th part of a day

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

of Brahmā, which is called Kalpa. Of the four Yugas called Satya, Tretā, Dvāpara, and Kali, the first is of 1728000 years, the second of 1296000 years, the third of 864000 years, and the last of 432000 years So, all the four Yugas together consist of 4320000 years A thousand of such four Yugas, *i.e.*, 4320000000 years make fourteen Manvantaras or one day of Brahmā, hence both day and night would be 8640000000 years or double the said number of years. One year of Brahmā will thus be of 8640000000 × 360 days = 3110400000000 years. Brahmā's lifetime being 100 years, it would come to 311040000000000 years of our calculation.

Creation takes place, when Kalpa begins at day, and cataclysm of the world takes place, when Kalpa ends at the approach of night. Fourteen Avatāras manifest themselves in each day of Brahmā. So, in one month of Brahmā there are 420, in one year (12 months) 5040, and in one hundred years (the lifetime of Brahmā) 504000 Manvantara-Avatāras.

1 Manvantara = 1000 ÷ 14 = $71^{3}|_{7}$ four-Yugas, *i.e.*, in every Manvantara, four-Yugas revolve $71^{3}|_{7}$ times The present Manvantara-Avatāra is Vaivasvata Manu, the seventh Manvantara of the Śveta-Varāha-Kalpa

The present Kali-Yuga is the 28th four-ages of that Manvantara. Jīvas are destined to births and rebirths in each Kalpa, until complete liberation is attained. (17)

"The gods, mankind, and animals within the three

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥
परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

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worlds are liable to births and deaths including those living in Brahma-Loka. The reason is that the creation of the world is made manifest from the eternal unmanifest principle known as Avyakta, in other words, creation begins when the day of Brahmā dawns and cataclysm takes place at the approach of the night of Brahmā (18)

"Thus multitudes of beings, both sentient and insentient, come into existence at the dawn of the day of Brahmā and dissolve at the approach of the night of Brahmā, they again assume shape at the approach of dawn of the day of Brahmā. (19)

"The Eternal Unmanifest Principle is so very excellent and superior to the above manifest plane of Brahmā that even at the cataclysm that Unmanifest Principle is not destroyed, because it is eternal (20)

"That Eternal Unmanifest Principle is known as *Akṣara (Parama-Puruṣa)*, Who is the highest ultimate end of all beings, sentient and insentient Know that Eternal Unmanifest Principle to be My Eternal Blissful Realm, from which, when ensconced, no traveller ever returns. (21)

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

"That Parama-Puruṣa, the Presiding Deity of that Eternal Blissful Realm, is attainable by unswerving single-minded devotion. O Pārtha, all beings, sentient and insentient, exist in Him and He exists in them as Antaryāmī (Indwelling Guide). He is also known as the All-Pervading Paramātmā. (22)

"O Bharatarsabha, I will now tell you that I am easily accessible to My true devotees, but those who have not taken recourse to pure and undeviated devotion owing to their anti-devotional aptitudes of Karma, Jñāna, and Yoga, find it very difficult to attain to My Lotus Feet, because their time of departure from this world and the paths followed by them are confined within the four walls of time and space. I shall tell you about the time when after death the soul of Yogī is either bound or freed (23)

"Those, who are versed in the knowledge of Brahman attain to Brahman, if they breathe their last at the time of 'Agni' and 'Jyotis' (the presiding deities of fire and light), of 'Ahah' (presiding deity of day), of 'Śukla' (the presiding deity of bright fortnight) and of 'Uttarāyana' (the presiding deity of the six months of the sun's

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

northern path, *i.e.*, the sun's passage to the north of the equator) It means that a Yogī attains Brahman and is never subject to rebirth, when there is a coincidence of the aforesaid principle of Agni, Jyotis etc., with the cheerful disposition of the mind of a Yogī at the time of his death. Uttarāyaṇa means the sun's passage in his northern course for six months, *viz.*, from 22nd March to 23rd September, and Dakṣināyana means the sun's passage in his southern course for six months, *viz*, from 24th September to 21st March. (24)

Rebirth of a Karma-Yogī —

"The Karma-Yogīs are reborn, when they pass away at the time when the deities of smoke, night, dark fortnight, the six months of the sun's southern path and the moon's orb preside. After enjoying their heavenly pleasures for a certain period as a result of their pious deeds, the Karma-Yogīs are bound to be born again at the expiry of their virtues (25)

N B —The bright six months of Uttarāyaṇa is compared to the fully Brahma-realized state of mind of a Yogī, while the dark six months of the Dakṣināyaṇa is compared to the state of mind of a Yogī steeped in the gloom of nescience.

"The paths of light and darkness are the two eternal

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

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tracks of the world upon which the departed souls shall have to tread. A Jīva is not liable to be born again, if he passes away during the path of light, but he is bound to be born again if he breathes his last during the path of darkness (26)

"The Bhakti-Mārga, (i.e., unsullied devotional path) transcends the above two paths of light and darkness. He who knows this distinction and takes recourse to Bhakti-Mārga is never deluded by the triple qualities of Māyā, and hence, is not subject to birth and rebirth O Arjuna, just ponder over the troubles and tribulations that beset the other two paths, viz., (i) Jñāna (i.e., the path of light), and (ii) Karma (i.e, the path of darkness) and follow the cult of pure Bhakti unconditionally and unreservedly. (27)

"O Arjuna, if you strictly follow the Bhakti-Mārga, you will never be deprived of any fruits accruing from the study of the Vedas, the performances of sacrifices, austerities, largesses and from Karma, Yoga etc. Moreover, this Bhakti-Mārga will entitle you to attain to the highest ultimate end of Divine Love in My Blissful Realm, the acme of pure devotion." (28)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे तारकब्रह्मयोगो
नाम अष्टमोऽध्यायः ॥ ८ ॥

Gist:—This chapter describes the super-excellence of unalloyed devotion and of the attainment of the eternal realm whence, when ensconced, no traveller ever returns.

HERE ENDETH THE EIGHTH DISCOURSE

ENTITLED

TARAKA-BRAHMA-YOGA

नवमोऽध्यायः

CHAPTER IX

RĀJA-GUHYA-YOGA

OR

THE PRINCIPLE THAT CONSTITUTES THE SUPREME SECRET

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

Summary:—(The Lord proceeds to reveal to Arjuna the greatest secret constituting the supreme lore, the climax of all religions, which gives the clue to the acquisition of true knowledge of the self and of Godhead. Those who have no faith in Him fail to acquire it, Śraddhā or faith being the root of all transcendental knowledge. The Lord as the Efficient Cause manifests this universe through the agency of His Māyik Potency which is the Material Cause, and the Jiva world from His Marginal Jiva Potency. So, all, both sentient and insentient, are in Him, but the Lord is entirely different from and independent of them. Wonderful is His Sovereign Yoga Power. He is the Supporter, Indweller, and Preserver of all beings in the world. He is the Prime Cause and Stay of all that exist on earth, but He is detached from them all, just like the ether, which, though all pervading, remains unattached to all atoms and molecules existing and moving in it. At the time of dissolution, all beings are dissolved into His Prakṛti, and they are released once more, when a new Kalpa begins again. But all these acts do not touch

the Lord, as He is beyond His Māyik Prakṛti The Supreme Lord retains His All Beautiful Eternal Human Form intact despite His Descent on the mundane plane *The foolish*, deluded by Māyā, disregard His Eternal Beautiful Adolescent Human Form, not knowing that He is the Supreme Lord of the whole universe and that He is the Lord of all lords But his true devotees, knowing Him as such, worship Him with pure intelligence and single minded devotion They incessantly sing His Name, Form, Attributes, Glorious Deeds in the association of the Sādhus and attain His eternal loving service in the blissful realm The worshippers of Impersonal Brahman may attain liberation or eternal life, if they cast aside their wrong conception of oneness with God or Brahman and betake themselves to devotion to Him as the Supreme Lord The Pratika worshippers may attain to His Eternal Beautiful Form, if they forsake their henotheistic or polytheistic ideas which do not recognize the superiority of the Super-Excellent Form, Qualities and Entourage of the Supreme Lord Śri Kṛṣna over all the minor gods. The knowers of the three Vedas and the drinkers of Soma Rasa worshipping the Lord by sacrificial rites, enjoy celestial pleasure, on the expiry of which they are bound to come down again into the mortal world But the Lord, out of deep attachment for and causeless mercy upon His devotees, supplies their daily necessities of life and takes all possible care for their upkeep, because they seek nothing but His devotional service to the exclusion of all other lordly boons, though voluntarily offered by Him Those who worship the deities with faith must, of course, worship Him, but contrary to the Divine Law, because such worship instead of leading them to the attainment of the eternal bliss entangles them in mundane attachments Whatever is offered to Him by a devotee who is self controlled, be it a leaf, flower, fruit or water, if offered with a loving heart, is acceptable to the Lord with great pleasure as a gift of love. But He refuses to accept heaps of articles, however precious they may be, if offered by the worshippers of other gods simply out of pomp and show. The worshippers of the deities attain to them, but the worshippers of the Lord attain to Him All oblations, all that is to be eaten and given, and all austerities to be practised, should be dedicated to Him, leaving their fruits to

Him. When done in this way, all actions cease to serve as bondage. Then one becomes a real Sannyāsī and attains His Lotus Feet. The Lord knows no favouritism or communalism, since He is the same to all beings from the highest to the lowest. But he who loves Him ardently and whole-heartedly is loved by Him. He, who worships Him with unflinching faith, single-minded devotion and love, is a Sādhu, even if he be addicted to evil habits. In the opinion of the Lord, he, who does not carp or scoff at an 'Ananya-Bhakta' (single-minded devotee), who is not only a Sādhu by nature but a 'Dharmātmā' (God loving soul) as well, is to be reckoned as a Sādhu, because his attempts are well resolved and righteous. By such conduct he will soon become a Dharmātmā and attain eternal bliss. Even those born of sinful wombs, women, Vaiśyas, and Śūdras may attain the ultimate goal, if they worship the Supreme Lord with unsullied devotion. Then the Lord exhorts Arjuna to fix his mind on Him alone, to be always devoted to Him, perform all duties as a Kṣatriya, consecrating them to him, bow down to Him as His eternal servant, and be absorbed in His meditation. When he is thus unswervingly attached to Him, he shall attain Him and enter into His Blissful Realm as a devout servitor.)

The Blessed Lord said, "O Arjuna, as you are free from carping, I will now tell you the most secret truth regarding My Transcendental Knowledge and Divine Love, knowing which you will attain freedom from all evils.

Explanation:—The philosophy of soul described in chapters II and III may be said to be a secret truth, the Transcendental Knowledge of the Supreme Lord based on the cult of Bhakti, described in chapters VII and VIII, is a greater secret, but the greatest secret, I am now going to reveal to you, is the unadulterated devotion which, if strictly followed, will enable you to transcend the triple qualities of Māyā and realize the self in its true perspective. (1)

the Lord, as He is beyond His Māyik Prakṛti. The Supreme Lord retains His All Beautiful Eternal Human Form intact despite His Descent on the mundane plane The foolish, deluded by Māyā, disregard His Eternal Beautiful Adolescent Human Form, *not knowing that He is the Supreme Lord* of the whole universe and that He is the Lord of all lords But his true devotees, knowing Him as such, worship Him with pure intelligence and single-minded devotion They incessantly sing His Name, Form, Attributes, Glorious Deeds in the association of the Sādhus and attain His eternal loving service in the blissful realm The worshippers of *Impersonal-Brahman* may attain liberation *or eternal life, if* they cast aside their wrong conception of oneness with God or Brahman and betake themselves to devotion to Him as the Supreme Lord. The Pratika worshippers may attain to His Eternal Beautiful Form, if they forsake *their* henotheistic or polytheistic ideas which do not *recognize* the *superiority of the Super Excellent Form, Qualities* and Entourage of the Supreme Lord Śrī Kṛṣṇa over all the minor gods The knowers of the three Vedas and the drinkers of Soma-Rasa worshipping the Lord by sacrificial rites, enjoy celestial pleasure, on the expiry of which they are bound to come down again *into* the mortal world But the Lord, out of deep *attachment* for *and causeless mercy upon His devotees*, supplies their daily necessities of life and takes all possible care for their upkeep, because they seek nothing but His devotional service to the exclusion of all other loridly boons, though voluntarily offered *by Him* Those who worship the deities with faith must, of course, worship Him, but contrary to the Divine Law, because such worship instead of leading them to the attainment of the eternal bliss entangles them in mundane attachments Whatever is offered to Him by a devotee who is self-controlled, *be it a leaf, flower, fruit or water, if offered with a loving heart*, is acceptable to the Lord with great pleasure as a gift of love. But He refuses to accept heaps of articles, however precious they may be, if offered by the worshippers of other gods simply out of pomp and show The worshippers of the deities attain *to* them, but *the worshippers of the Lord attain to Him* All oblations, all that is to be eaten and given, and all austerities to be practised, should be dedicated to Him, leaving their fruits to

Him. When done in this way, all actions cease to serve as bondage. Then one becomes a real Sannyāsī and attains His Lotus Feet. The Lord knows no favouritism or communalism, since He is the same to all beings from the highest to the lowest. But he who loves Him ardently and whole-heartedly is loved by Him. He, who worships Him with unflinching faith, single-minded devotion and love, is a Sādhu, even if he be addicted to evil habits. In the opinion of the Lord, he, who does not carp or scoff at an 'Ananya-Bhakta' (single-minded devotee), who is not only a Sādhu by nature but a 'Dharmātmā' (God loving soul) as well, is to be reckoned as a Sādhu, because his attempts are well resolved and righteous. By such conduct he will soon become a Dharmātmā and attain eternal bliss. Even those born of sinful wombs, women, Vaiśyas, and Śūdras may attain the ultimate goal, if they worship the Supreme Lord with unsullied devotion. Then the Lord exhorts Arjuna to fix his mind on Him alone, to be always devoted to Him, perform all duties as a Kṣatriya, consecrating them to him, bow down to Him as His eternal servant, and be absorbed in His meditation. When he is thus unswervingly attached to Him, he shall attain Him and enter into His Blissful Realm as a devout servitor.)

The Blessed Lord said, " O Arjuna, as you are free from carping, I will now tell you the most secret truth regarding My Transcendental Knowledge and Divine Love, knowing which you will attain freedom from all evils.

Explanation:—The philosophy of soul described in chapters II and III may be said to be a secret truth, the Transcendental Knowledge of the Supreme Lord based on the cult of Bhakti, described in chapters VII and VIII, is a greater secret, but the greatest secret, I am now going to reveal to you, is the unadulterated devotion which, if strictly followed, will enable you to transcend the triple qualities of Māyā and realize the self in its true perspective. (1)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

"This is known as Rāja-Vidyā (supreme lore) or Rāja-Guhya (supreme secret) and is eternally pure and excellent. It gives the true knowledge of the self (*Vide Bhāg* XI 2, 42). It is the climax of all religions (*Vide Bhāg* IV, 31, 12). It is easily accessible to all, being free from the troubles of Karma, Jñāna and other mundane principles. It is unchangeable and eternal, as it transcends the triple qualities of Māyā. (2)

"*Faith is at the root of this transcendental knowledge; because pure devotional love which is the climax of this knowledge sprouts at first, in the form of faith in the heart of a novice in the spiritual practice.* O Parantapa, *those who have no faith in Me, fail to acquire this knowledge of pure devotional love for Me and are, therefore, hurled into the vortex of endless sufferings and miseries in the world.* (3)

"**I am the All-Pervading Transcendental Personality. All beings, sentient and insentient, exist in Me and I, as the All-Knowing Paramātmā, always exist in them, like the earth in earthern pot or gold in gold-ornaments. That this world is a transformation of My Self is entirely**

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

groundless and hence untrue. I am the Absolute Self-Effulgent Entity. This world has come into existence from My External Māyik Potency, and the Jīva world from My Marginal Jīva Potency. So, all beings have their origin in Me, but not so rooted in them am I, inasmuch as I am entirely different from and independent of them. (4)

"That 'all beings exist in Me' does not mean that they exist in My Real Self, but exist in My External Māyik or Cosmic Potency—a fact not at all comprehensible to human reasoning Behold, then, and know it to be My Sovereign Yoga Power. I work through the agency of My Māyik Potency. Hence, know Me as the Supporter, Indweller, and Preserver of all beings in the world Although I am the Prime Cause and Stay of all that exist on earth, I am really dissociated from all mundane things. My Body and Self being One and the Same, I am independent of all worldly concerns (5)

"Just as a Jīva, by supporting and maintaining his body exists in the body without any attachment, so also though All-Pervading, upholding and maintaining all beings and elements, I do not dwell in them, because I am the Absolute and am independent of all Such sort of analogy does not always hold good. The principle, that though All-Pervading I do not dwell in beings and

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

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elements, is a paradox beyond human conception Still, a more comprehensive illustration approaching the truth may be given here. The ether is all-pervading in which air and other minutest particles of atoms and molecules exist and are in motion, yet it being the container is detached from them So, My Māyik Potency being the cause and effect of all mundane phenomena, I am always independent of them like the ether. Though all things cannot exist without Me, I can exist without them, as I am absolutely independent (6)

"O son of Kuntī, all living beings enter into My Prakṛti at the end of the world's age and again, when a new Kalpa begins, I send them forth into this world through the agency of My Māyik Potency (7)

"This material universe is subject to My Māyik creative principle. This multitude of living beings, being dependent on and goaded by My Prakṛti, comes into existence, time and again, by My creative principle at My Own free will, I being the Absolute (8)

"But O Dhanañjaya, these actions are not binding on

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

Me. I am entirely detached from and nonchalant to them. But I am always attached to Transcendental Bliss accruing from the Divine Sports in My Blissful Abode. The two manifested worlds, *viz.*, the Jiva world and the universe, emanate from My two Potencies, *viz.*, the Intermediate Jiva Potency and the External Māyik Potency which indirectly enliven or support My Eternal Bliss. My Real Self is not in any way affected by these two Potencies or their actions. What those beings and elements are doing under the influence of My Māyā serve indirectly to give colour and beauty to My Divine Revels in the Blissful Realm Like an unconcerned witness, I always stand aloof from and am never involved in Māyik affairs. (9)

" O son of Kuntī, My Prakṛti brings forth all things, movable and immovable, in this world, under My supervision. It is for this reason that this world revolves. My predominance over all the actions of Prakṛti is palpable, when she brings forth these sentient and insentient worlds, completely guided by My glance, and they come into existence as the perverted reflections of My Eternal Blissful Realm. (10)

" The sum and substance of My saying is that My Eternal Form is Sat-Cit-Ānanda (Being-Intelligence-Bliss). My Potencies act under My grace, but I am

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

independent of those actions I condescend Myself to *appear to mundane view, out of* My causeless grace, *through My harmonizing Potency* (Yoga-Māyā). I am above physical nature and her laws I am Omnipotent and Self-Effulgent. I reveal Myself when I will The ascription of infinitesimality, finitude or fallibility to Me is due to the crippled senses of Māyā-ridden souls. They are quite ignorant of My Supreme Personality My Super-Excellent Beautiful Human Form is Transcendental, Eternally Adolescent and of Medium Stature I reveal Myself through My inconceivable Cit Potency (Yoga-Māyā) Fools suppose this Eternal Beautiful Adolescent Human Form of Mine to be mortal, subject to the influence of Māyā but they do not know that I am the Supreme Lord of all macrocosm and microcosm Hence, deluded by their deceptive empiric knowledge, they impute a wrong and superficial view to My Beautiful Eternal Human Figure, Whom My devotees, endowed with pure intelligence, behold as the Embodied Personality of the principles of Sat, Cit, and Ānanda Fools misinterpret, misunderstand, misconceive, and disparage My Transcendental Personality, Whom they mistake for a mundane human form and even go to the length of deriding Me (witness—Śiśupāla, Kamsa etc,) not knowing My Supreme Spiritual Personality, and that I am beyond the limits of time and space." (11)

"It may be asked whence is this false imputation? Then listen to Me Fiendish in nature, demon-like in

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

temperament, deceitful and of ignoble mind, all hopes, actions and knowledge of the wicked prove abortive and come to nought. Their attention is diverted into vain hopes of enjoying celestial pleasure as the fruit of virtuous deeds. They are debarred from acquiring pure knowledge due to their abject selfish action. If they at all seek after any knowledge, their intelligence is enshrouded by the wicked and untenable theory of Impersonal-Brahman They think, out of illusion, that My Eternal Sat-Cit-Ānanda Śyāmasundara Form is Māyik and hence, inferior to Brahman, notwithstanding My Īśvarahood. Vain hopes of heavenly enjoyments and dry wisdom of Abstract-Brahman are the respective goals of their worship. Although purification of heart is aimed at in the beginning, taking to My worship as means, their ultimate end is perfect absorption in Impersonal-Brahman, with the result that the divine nature of their real self is completely enwrapped by their fiendish and demoniac temperament. (12)

The nature of a true devotee:—

" O Pārtha, those who are blessed with pure intelligence are known as ' Mahātmā ' (high-souled saints) no doubt. Naturally of devotional aptitude, they worship Me as the Primeval, Eternal, and Unchangeable Source of all beings, movable and immovable, with single-minded devotion, regardless of the transient fruits of all actions and completely indifferent to the self-destructive abstract knowledge of Impersonal-Brahman. (13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

Nature of pure devotional worship:—

"Those great souls, endowed with pure intelligence, worship Me with a loving heart by having recourse to the ninefold methods of devotion such as hearing, chanting incessantly meditating on My Holy Name, Form, Qualities, Glorious Deeds, and Sports in My Blissful Kingdom. Their only ambition is to attain the eternal service of My Beautiful Śyāmasundara Form in My Blissful Abode. Determined and firm in vow, they engage all their activities—physical, mental, social, and spiritual, to the gratification of My Spiritual Senses. They always submit themselves to Me with all humility and sincerity, so that their minds may not be alienated from Me during their sojourn in this world. Just as the poor dance attendance upon the rich to maintain themselves, so also My devotees associate with the saints for learning the devotional practices of hearing, chanting, meditation etc. They are always strict in the observance of their vows and they incessantly sing My Glorious Deeds in order to attain My Eternal Loving Service in the Blissful Realm. (14)

"O Arjuna, I have told you the superiority of My genuine devotees over the Ārta, Jijñāsu, Arthārthī and Jñānī Bhaktas. Now, I shall tell you of three other kinds of Bhaktas who are inferior to the above four. They are (i) 'Ahamgrahopāsaka' (worshipper of the theory that

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥
पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

God and the Jīva are one), (ii) 'Pratīkopāsaka' (worshipper of minor gods), and (iii) 'Viśvarūpopāsaka' (worshipper of the Universal Form). Of these, the Ahamgrahopāsaka is superior to the other two. Their egoism of oneness with God is a kind of Yajña in which they worship Impersonal-Brahman. The Pratikopāsakas are henotheists who think that Viṣṇu and the minor gods are identical and are the different manifestations of One Undifferentiated Abstract-Brahman imagined to assume such forms as Rāma, Kṛṣṇa, Śiva etc, for the good of the Sādhakas; while the last are nature-worshippers, much worse than the other two Ahamgrahopāsanā is a kind of Jñāna-Yajña superior to the worship of manifold gods such as the sun, Indra etc, as My 'Vibhūtis' known as henotheism or polytheism, because this Upāsanā aims at One Brahman. It is the fools (ignorant) that worship nature as God or the Universal Form. (15)

"O Arjuna, I am the Śrauta-Yajña or Agniṣṭoma (the name of a sacrifice), the Smārta-Yajña or Vaiśvadeva (a

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥२०॥

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kind of sacrifice to the gods in general), the word 'Svadhā' uttered when offering oblations to the manes, the Medicine, the Incantation, the Ghee (clarified butter); the Fire, the Sacrifice, the Father; the Mother, the Supporter, and the Grandfather of this world; the Knowable and the Holy Sound 'Ohm', the Vedas, *viz.*, the Ṛk, the Sāma, and the Yajuḥ, the highest end of all, the Preserver, the Shelter, the Friend, the Creation; the Substance, the Dissolution, the Primal Cause; the Unchangeable and the Eternal, the Heat in summer; the Cold in winter, the Water pouring forth from the cloud and the vapour drawn by the sun as the cloud; I am the Nectar (liberation from the bondage and realization of self and of Godhead), and the Death (worldliness or forgetfulness of self and of God). O Arjuna, I am the Gross and the Subtle (Being and Non-being) Such pantheistic meditation is a kind of worship of My Universal Form I am the Father, *i e*, the Progenitor of both the individual and the aggregate worlds, the Mother for holding this universe in My Womb, and the Grandfather, for, I am the Father of Brahmā, the god of creation (16–19)

"Those that worship according to the three forms, mentioned in Śloka 15, may attain liberation (eternal life), if they cast aside all stains of mixed worship and betake themselves to pure devotion to Me as the Supreme Lord. The Ahamgraha worshipper may attain unalloyed devotion, if he abandons his wrong notion of oneness with God or Brahman The Pratīka worshipper may attain My

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

The special characteristics of true devotees.—

"O Arjuna, do not think that the above fruit-seekers enjoy pleasures and that My devotees suffer pain. My devotees always think of Me with unsullied single-minded devotion. They accept all things that are favourable to My service and reject those that are detrimental thereto. So, they are eternally linked with Me by the tie of devotional love. They consecrate their all-in-all to Me without seeking any fruit therefrom. I supply all that is needful for them, *viz*, their daily necessities, and take all possible care for their upkeep. The thing is that, though there is a semblance in the enjoyment of sense-objects between My devotees and the fruit-seekers, there is a gulf of difference between their respective modes of living. My devotees have surrendered everything to Me and it is My duty to bestow on them, and preserve carefully, what they are in need of. The special advantage of My devotees is that, after enjoying the sense-objects in a spirit of perfect dispassion, they are blessed with the eternal bliss, which the fruit-mongers are always deprived of. On the other hand, the Pratīka worshippers after enjoying their celestial pleasures come back to this world of action and are engaged in hankering after a lot of ephemeral pleasures. They know not what eternal bliss is, due to their ignorance. Though indifferent to all temporal things, I am deeply attached to My devotees and I feel delight in helping them in all possible ways. They want nothing but My favour, for which I am bound to supply their wants. They worship Me with steadfast attachment and unswerving

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

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faith, unmindful of personal comforts and necessities of life. So, they must have their requirements personally attended to by Myself. (22)

"In fact, I am the Supreme Lord of All-Being-Intelligence and Bliss. There is none superior or equal to Me. No god can exist independent of Me. I am the Transcendental Principle of Sat-Cit-Ānanda Those that worship other gods such as the sun, Indra, etc, with a devout heart and full of faith also worship Me, O son of Kuntī, though contrary to Divine Law, because, they being deluded by the influence of My Māyā do not know that those minor gods are the different manifestations of My Māyik Potency in the mundane plane and are entirely dependent on Me. Those who worship them as such, are law-ordained worshippers and are eligible to further spiritual progress. But those who knowing them to be eternal and independent of Me worship them without ordinance or prescribed law, are, therefore, deprived of the eternal bliss derived only from My direct worship, as the Lord of all lords and the God of all gods (23)

"I am the Enjoyer as well as the Lord of all sacrifices. Those who worship other gods, knowing them to be eternal and independent of Me, are known as Pratika worshippers, They are quite ignorant of the true knowledge of My Real

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

Self and thus deviated, they degrade themselves to the lower plane of the three dimensions, on account of their unprincipled and untenable worship. They may be endowed with bliss, provided they worship Me as the ultimate reality and the minor gods as My subordinate agents with powers delegated to function in their respective spheres. (24)

"The worshippers of other gods, of ancestors and of the elements go forth to them respectively; while My devotees who worship My Eternal Transcendental Reality come unto Me. I am the Reality The gods have no reality apart from Me So, worshippers of other gods independent of Me attain non-real or ephemeral result of their worship. As is the worship so is the fruit I am the Impartial Dispenser of fruits of men's actions, devotional or non-devotional (*Vide* Ch. III, 22, 23). (25)

Easy access to Bhakti-Yoga.—

"Whatever is offered to Me by a devotee who is self-controlled, be it leaf, flower, fruit or water if offered with a loving and sincere heart is acceptable to Me as a gift of love with great pleasure. But I refuse to accept heaps of articles, however precious they may be, if offered by the worshippers of other gods, for the simple reason that they have no real love for Me and that they do so out of their

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

pompous show and traditional faith in Me The worship of the lesser deities, being an indirect and un-Śāstric mode of worship, is condemned by Me, inasmuch as the votaries of these demigods cannot approach Me, the Supreme Lord, with their imperfect knowledge of Me to Whom even a leaf, a flower, a fruit or a drop of water is acceptable as the most covetable offering, if made with loving devotion, and I readily enjoy these offerings as gifts of love (*Vide* Bhāg. X, 81, 14). (26)

Karma-Miśrā-Bhakti as offered to God—

In this connection *Vide* Ch. II, 47, 61; Ch III, 9-16, 33; Ch VIII, 7, Ch. XII, 6; Ch. XVIII, 57; and Bhāg. VII, 5, 23, 24, and XI, 2, 36, the purport of which is that none need fear the binding nature of any action, if it is done as an offering to the Supreme Lord in the spirit of true renunciation or dispassion. "O son of Kuntī, the four classes of mixed devotees, *viz.*, Ārta, Jijñāsu, Arthārthī, and Jñānī, the three kinds of worship, *viz.*, Ahamgraha, Pratīka, and Viśvarūpa, the four kinds of Yogas, *viz*, Sakāma-Karma, Niṣkāma-Karma, Jñāna and Aṣṭānga and the true nature of pure devotion have been dealt with. Now, determine your position and duty among them. As a true hero of righteousness, you always incarnate with Me when I descend here, as a partner of My Deeds You are neither an impartial Śānta nor a Sakāma-Bhakta (fruit-seeker). So, you are to follow Niṣkāma-Karma-Jñāna-Miśrā-Bhakti, *i.e*, devotion intermixed with action and knowledge, but without any desire for the fruits

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

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thereof. In that case, your duty will be this:—Whatever you do, eat, sacrifice, bestow, austerity or penance you perform, consecrate them to Me. In vain do the fruit-seekers offer their actions to Me (from their traditional faith) with an ulterior motive But you are not a fruit-seeker As a devotee, you should, therefore, perform your duties, leaving their results to Me (27)

"Then O Arjuna, you will perfectly be a Sannyāsī of Niṣkāma-Karma-Yoga You will be freed from the bonds of action, good or bad, resulting from fighting Thus liberated and harmonized by Niṣkāma-Karma-Yoga, you shall attain Me, i.e., realize all truths about Me (*Vide* Bhāg IV, 14, 5) (28)

"Mysterious are My ways I am the Same to all beings, having neither foe nor friend. In them I dwell and they in Me, who are lovingly devoted to Me. As the Supreme Lord, I know no favouritism or communalism, as I am the Same to all beings from the highest to the lowest. But it is My special characteristic that I love them who love Me ardently and sincerely (29)

Though a man of very ill-conduct, he who worships Me

and Me alone with unswerving faith and single-minded devotion and love, shall be considered a Sādhu, *i.e.*, a saint, because, he is well-resolved and has resorted to the path of righteousness.

Explanation:—Wherefore his mission of life is single-minded service of the Lord, he is to be regarded as a Sādhu, though there might be some foreign elements in his conduct, but they will soon be dispelled by the grace of God and by association with the Sādhus. The term 'Suducācāra' should be clearly understood. Conduct that guides the life of a fallen soul is of two kinds, *viz.*, external and internal. All conducts of life such as purity, piety, partaking of nutritious diet etc., in regard to the physical, mental, and social amelioration are said to be external or relative; while those that are conducive to the realization of self and of Godhead are said to be internal or unmixed function of self proper. In conditioned state, an inevitable relation exists between the external and the internal conduct of life. The external conduct cannot be ignored, even when the unalloyed devotional service forms an integral part of a man's life. All kinds of ills, wrong predilections, prejudices and doubts vanish, as soon as pure devotion is awakened in the heart Relishing love for Śrī Kṛṣṇa increases in proportion as the affinity for mundane relativities decreases Unless and until this canker of worldly affinity is fully eradicated from the heart, evil conduct is apt to commit its forcible entry into frail humanity; but it is soon curbed down by the loving aptitude for Śrī Kṛṣṇa. The activities of the devotees of the higher order are really praiseworthy and wholesome in all respects But, if perchance, any evil conduct of serious

type such as adultery, larceny or malice to which a true devotee is always averse, be found to creep in the life of a Sādhu, it will, ere long, be destroyed by the purifying influence of Bhakti Irreligious conduct in eating and drinking coupled with other habits may characterize a man's life prior to his initiation by the Sat-Guru, but that is no reason why he should not be taken into account as a Sādhu, when he worships the Supreme Lord with undeviated mind and soul Even a moral leper may *turn* into a saint, provided he steadfastly follows the path of *pure Bhakti and craves the mercy of the Supreme Lord* Śrī Kṛṣṇa and His ardent devotees to get rid of those evils

Another interpretation

"He who does not look to the irreligious conduct or bad *habits of an 'Ananya-Bhakta' (i e, a Bhakta who* worships Śrī Kṛṣna with unsullied single-minded devotion), is to be reckoned as a Sādhu, because his attempts are well-resolved and righteous, It is by such properly resolved righteous conduct, that a Sādhu will soon become a Dharmātmā (*God-loving soul*) *and attain eternal* bliss as *mentioned in the next* Śloka 31 The expression (साधुरेव स मन्तव्यः) does not refer to an Ananya-Bhakta, but to him who does not carp or scoff at an Ananya-Bhakta who is not only a Sādhu by nature but a Dharmātmā as well. This interpretation of Śrīla Ṭhākura Bhaktivinoda gives us the clue that harmonizes the trend of systematic argument connecting both the Ślokas 30 and 31 (30)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

"O son of Kuntī, know you for certain that My Bhakta of unswerving devotion is never doomed to destruction. Some blemishes or accidental foreign dirts may temporarily defile his character, in the incipient stage, but they will, ere long, be dissipated by the force of his immaculate devotional temperament. He will soon, as a result of his leading a pure devotional life, attain eternal bliss which a Karmī or a Jñānī can hardly obtain in his pious or stoic indifferent life O son of Kuntī, do thou promise Me as thou art a Bhakta, that My devotee is not doomed to destruction even after death; because, thy promise is more strictly observed than that of Mine. (31)

"O Pārtha, persons that take absolute shelter in Me alone, though they be born of sinful wombs (such as the Mlecchas or the Yavanas), women including the harlots, Vaiśyas, and Śūdras including even the outcasts, the untouchables, attain the supreme goal by their single-minded devotion, *i.e.*, a true devotee is not confined to a particular caste, creed, colour, sect or community. In other words, a free soul is a transcendental entity belonging to the kingdom of God, but during his bondage in the Māyik world, he may gain the ultimate end, if he worships Me with unsullied devotion, whatever caste or creed, sect or community he may belong to (*Vide* Bhāg. II, 4, 18; II, 7, 46, and III, 33, 7). (32)

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

"Even when persons of low origin are entitled to lead a life of pure devotion and even when their contaminated sinful rules of life cannot be a barrier to their spiritual uplift with the advent of the light of divine Bhakti which dispels the gloom of all sinful propensities, then, there can be no shadow of doubt about the fact that the sacred rules of conduct based on the cult of Bhakti and observed by the holy *Brāhmaṇas* and the supreme *saints* (pious *Ksatriyas*) will, in no time, strike at the root of all evils accruing *from actions, good or* bad, done by them, either in this life or the previous Hence, O Arjuna, do thou worship Me, ever and anon, with unsullied devotion, so long as you are a pilgrim in this sinful world which is transient and changeable and devoid of real felicity. (33)

"Fix thou, O Arjuna, thy mind on Me alone, be thou always devoted unto Me, perform thou thy duties as a matter of sacrifice for Me, bow down thy head always before Me and be thou absorbed in My meditation. When thou art thus unswervingly attached to Me alone, thou shalt attain Me and enter into My Blissful Realm as a devout servitor, after performing all kinds of duties as a Ksatriya in this mundane plane." (34)

दशमोऽध्यायः

CHAPTER X

VIBHŪTI-YOGA

OR

THE PRINCIPLE OF THE DIVINE EXTENSIONS

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

Summary:—(*The Supreme Lord goes on to say that He is* the Primeval Origin of all the gods and the great sages of *yore*, who do not know the Divine Nature of His Descents and Deeds enacted during His Descent in Human Form on the mundane plane. He who knows Him as the One Unborn, Beginningless and the Fountainhead of all that exist and realizes the transcendental nature of His Eternal Beautiful Human Form and His superiority over His two other Aspects, *viz.*, Paramātmā and Brahman, *is released from all Māyik delusions* and is purged of all *sins by His grace*. All the *mental conditions*, *viz*, intelligence, *non-delusion, forbearance, truth etc*, *originate* from Him The *seven ancient sages, the four Brahmacārīs, and* the fourteen Manus were *all born of Brahmā* who came of *Him*, and the human race has sprung from their progeny. Those who worship the Lord with firm faith and unadulterated devotion, knowing Him to be the Fountainhead of all, and that everything evolves from Him, are called Panditas, *i.e.*, persons enlightened in transcendental knowledge. The characteristic features of Ananya Bhaktas have been mentioned in the Catuḥ Ślokī-Gītā (*Ślokas* 8-11) which is the nucleus of the whole Gītā. The Supreme

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

Lord then proceeds to mention His Vibhūtis or Divine Extensions which pervade the whole universe. He is the Viṣṇu of the Ādityas, the Sun of the luminous objects, Kapila of the Siddhas, Prahlāda of all the Daityas, Paraśurāma of the wielders of all weapons, Vāsudeva of the Vṛṣṇis and Dhanañjaya of the Pāṇḍavas. He is the Beginning, the Middle and the End of all. He is the Science that deals with God, Jīva and Matter and their inter-relationship In other words, whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity or beauty is a manifestation of His Divine Splendour. The Supreme Lord concludes by saying that He remains ever pervading in and through the whole universe as Paramātmā, His Partial Aspect, and that, therefore, all the worlds, spiritual and mundane, mutually and severally related to Him, cannot exist independent of Him.)

The Blessed Lord said, "O mighty-armed (Arjuna)! Listen again to My Supreme Words Which I am now going to tell you for your good, as you are My beloved (1)

"I am the Primeval Cause of all the gods and the great sages of yore who know not the Divine Nature of My Deeds enacted during My Descent in Human Form on the mundane plane.

Explanation:—The reason is that the gods or the sages vainly try to unravel the mystery of My Descents and Deeds on the strength of their own sense-experience or empiric knowledge, with the result that in spite of their strenuous efforts of mundane reasonings, they fail to transcend the limits of time and space and at last arrive at an imperfect negative principle which they call

Impersonal Abstract-Brahman, void of all attributes and actions But My Ultimate Transcendental Reality is far beyond such dry wisdom born of extramundane conception. I am the Absolute Personality, I always manifest My Eternal Beautiful Human Form through the agency of My Inconceivable Internal Cit Potency known as Yoga-Māyā I am the Fountainhead of all immaculate Essential Qualities I am the Embodiment of All-Being-Intelligence and Bliss. Paramātmā or Īśvara is My Partial Immanent Aspect manifested on the mundane plane as the Indwelling Guide of the universe, and Brahman is the imperfect attributeless Negative Aspect of My Eternal Beautiful Form, not intelligible to limited human understanding which is deluded by My Aparā or Māyik Prakṛti Both these Aspects, viz, Paramātmā and Brahman, are My respective analytic and synthetic Manifestations in the phenomenal world Occasionally, when I manifest My Eternal Beautiful Form on the mundane plane through the agency of My Yoga-Māyā, these intelligent citizens of heaven and sages of old, deluded by My Māyik Potency, fail to conceive the glory of My Eternal Inconceivable Power, wrongly think of My Eternal Beautiful Descent in Human Form as mortal and seek after self-absorption with the abstract undifferentiated Impersonal-Brahman as the ultimate end of human existence But My devotees are not empiricists They know fully well that human reasoning with all its minutest discriminations and introspection is quite incompetent to comprehend the inconceivable Absolute Truth (Myself) They, therefore, take absolute shelter in Me and engage themselves wholeheartedly in the cultivation of pure Bhakti. Out of My infinite kindness, I offer them pure intelligence which

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

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enables them to realize My Transcendental Beautiful Human Form in their unalloyed existence. (2)

"He who knows Me as the One Unborn, Beginningless and the Supreme Lord of this world and realizes the Transcendental and the Primordial Nature of My Eternal Beautiful Śyāmasundara Form and His Superiority over the other two Aspects of Paramātmā and Brahman, is freed from all Māyik delusion and is purged of all kinds of sins, by My Causeless grace. (3)

"Even persons well-versed in Śāstric lore do not know Me, despite their keen intellect; because, introspective intelligence which can discern the inner meaning, discriminative knowledge which can distinguish between self and non-self, non-delusion, forbearance, truth, control of internal and external senses, weal and woe, birth and death, fear, courage, harmlessness, composure, contentment, austerity, charity, fame and obloquy—all these are human qualities and hence limited. Although I am the Prime Cause of all these qualities, I am quite distinct from them. Nothing remains to be unknown when the doctrine of inconceivable simultaneous distinction and non-distinc-

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

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tion (the principle of Acintya-Bhedābheda) is known. Just as the Substratum or the Omnipotent Principle and His Attributes are non-distinct and yet distinct from them, so also I, Who am the Lord of all Potencies and of the sentient and insentient phenomenal world emanated from those Potencies, am simultaneously non-distinct and yet distinct from them. (4, 5)

"The seven sages, viz., Marīci, Atri etc., the four Brahmacārīs, viz., Sanaka, Sanātana etc., and the fourteen Manus, born of Svayambhu,—were all born of Hiranyagarbha Brahmā who came of Me. This human race has been multiplied with their progeny and disciples. (6)

"He who is truly acquainted with the knowledge of My Real Self, the climax of all philosophical Truths with the knowledge of My Sovereign Powers and the principle of devotion, the climax of all philosophy of action, is undoubtedly harmonized by Avikalpa-Yoga, i.e., a Yoga which is surely calculated to attain Me. (7)

Ślokas 8 to 11 are known as the Catuḥ-Ślokī-Gītā:—

"I am the Fountainhead of all that exist on earth, and everything, spiritual and mundane, evolves from Me

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

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alone Those who know this truth and worship Me with unadulterated devotion are known as Paṇḍitas, *i.e.*, persons, enlightened in transcendental knowledge, while those who are ignorant of the above truth are known as Apaṇḍitas or the illusioned. (8)

The characteristic features of Ananya-Bhaktas:—

"With minds forever fixed on Me, with lives consecrated to Me, My Ananya-Bhaktas, *i.e.*, devotees fully absorbed in Me, meet together, enlighten one another as to the nature of My Real Self and contribute to one another spiritual progress and everlasting delight by means of the ever-blissful discourses on My glorious Attributes and Deeds. In the incipient stage of Śravaṇa and Kīrtana, a Sādhaka enjoys initial bliss of Bhakti, but in the perfect stage, intoxicated with Divine Love, an Absolute-realized soul enjoys spiritual communion with his beloved Śrī Kṛṣṇa in consorthood accessible only to Rāga-Mārga (*Vide* Ch. IX, 14). (9)

"Those who worship Me with a loving heart ever intent on communion with Me, are endowed with such unmixed love born of pure intelligence as will enable them to attain to My Blissful Realm. In other words, I am the Bestower of transcendental knowledge with which an Ananya-Bhakta is enabled to get at Me and My Blissful Kingdom. (10)

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

"Such loyal devotees can never be ignorant. Out of My causeless mercy, I, the Indwelling Guide, dispel the gloom of ignorance from their minds with the lamp of pure knowledge, ever illumining their heart bright. Some wrongly think that those who follow the monistic principle of 'not this' and 'not that' are truly wise, and that those who follow the cult of Bhakti are debarred from acquiring real knowledge. But, O Arjuna, this principle does not hold good, because, knowledge about the Absolute Truth cannot be acquired by limited human sense-experience, however well-reasoned or well-informed it may be, but it depends entirely on My grace. By virtue of My Inconceivable Power, a human being with limited knowledge can easily acquire transcendental knowledge regarding Myself. I enlighten the hearts of those who are My ardent and loyal devotees, as Caitya-Guru (Indwelling Preceptor), with the ever-burning Lamp of Divine Knowledge and out of My causeless infinite mercy on them. I, as an Antaryāmī (Knower of their hearts) completely destroy the gloom of ignorance acquired by their coming in contact with the outside world. Hence, spiritual enlightenment or transcendental knowledge regarding Myself which is the birthright of every Jīva-soul, is attainable by the cultivation of pure Bhakti and not by polemic discussions. The above four Ślokas known as *Catuḥ-Ślokī-Gītā* constitute the quintessence of the tenets of the Gītā, which removes all afflictions born of ignorance from the minds of the Jīvas." (11)

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Arjuna said, "O Lord! All saints such as Nārada, the divine sage, Asita, Devala and Vyāsa and now Thy Divinity have all declared that Thou art the Lord Supreme, the Abode Supreme, the Holiest of the holy, the Embodiment of Eternal Transcendental Bliss-Intelligence, the Primeval God of gods, the Eternal Divine Human Form yet Unborn and Sublime. (12, 13)

"O Keśava, all that Thou tellest me, I do believe as true. But O Blessed Lord, neither the gods nor the demons can comprehend Thee or Thy Divine Emanations (*Vide* Ch. X, 2). (14)

"Yet, through the agency of Thy Cit Potency dost Thou know Thyself, as the Source of all beings, as the Lord of the lords, as the Lord of the gods as well as of the Jīvas, and as the Sovereign Ruler of the universe. That a Transcendental Reality, eternally existing before creation begins, can manifest Itself in the creation by His incon-

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

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ceivable Divine Potency, is beyond the ken of human or even superhuman conception He only knows Thee whom Thou makest know. (15)

"I am really happy to realize, by Thy Divine Grace, the Transcendental Beautiful Human Form manifest before my eyes But then, deign to tell me, without reserve, Thy Divine Glories or Sublime Manifestations by which Thou dost remain pervading all the universe. (16)

"O Mighty Lord of Yoga, how shall I know Thee by constant contemplation? What are Thy different Aspects in Which I am to meditate on Thee? (17)

"O Janārdana, be pleased to tell me in full detail Thy Yoga and Glory. Never can satiety come while hearing Thy nectarine Words of Glory. The more I hear Thy ambrosial words, the more my thirst for hearing them increases." (18)

The Blessed Lord said, "O best of Kurus, blessed be

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

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thou, I will tell thee My Divine Extensions There is no end of all the glories I possess. Only Those that are most prominent amongst Them are referred to (19)

N.B.—The Ślokas from 20 to 41 comprise the Divine Extensions of the Lord

"" O Gudākeśa (conqueror of sleep, *Vide* Ch I, 24)! I am the Soul—the Indwelling Monitor (Paramātmā) of the whole universe, I am the Beginning, the Middle, as well as the End of all beings. (20)

" Of the twelve Ādityas (*viz.*, Dhātā, Mitra, Aryamā, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā, and Viṣṇu or Upendra), I am Viṣṇu; of the luminaries, am the radiant Sun; of the Maruts (god of wind), I am Marīci, of the asterisms, I am the Moon. (21)

" Of the Vedas, I am the Sāma-Veda; of the gods, I am Indra; of all senses, I am the Mind, of living beings, I am the Intelligence or 'Cetana' that can take the initiative. (22)

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुःशिखरिणामहम् ॥ २३ ॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

"Of Rudras, I am Śankara—(the Rudras are eleven in number, *viz.*, Aja, Ekapāda, Ahibradhna, Virūpākṣa, Sureśvara, Jayanta, Bahurūpa, Tryambaka, Aparājita, Vaivasvata, and Śankara), of the Yakṣas (demigods attending Kubera) and Rākṣasas (demons), I am Kubera; of the eight Vasus (*viz.*, Apa, Dhruva, Soma, Dhara, Anila, Pāvaka, Pratyusa, and Prabhāsa), I am Pāvaka, of the *mountain-tops, I am the Sumeru* (23)

"*As chief of the household-priests, know Me, O Pārtha, as Bṛhaspati by name, of marshals brave, I am Kārtikeya;* of all lakes, I am the Ocean wide. (24)

"Of Maharsis (great sages), I am Bhṛgu; of all words, I am the syllable 'Ohm' (ॐ); of sacrifices, I am the Japa-Yajña or the Nāma-Yajña, *of stable things,* I am the Himālaya (25)

"Of trees, I am the Aśvattha (*ficus religiosa*); of spiritual Ṛṣis, I am Nārada; of Gandharvas, I am Citra-

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

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ratha by name; of Siddhas, I am Kapila (the Son of the sage Kardama). (26)

"Of horses, know Me as Uccaiḥśravā; of elephants, know Me as Airāvata (both the horse and the elephant came out of churning the ocean by the gods and demons in days of yore); I am the King among mankind. (27)

"Of weapons, I am the Thunderbolt; of cows, I am the Kāmadhenu (the divine wish-yielding cow); I am the Cupid, source of all creations; of serpents, I am Vāsuki (the Serpent-God that upholds the universe). (28)

"Of the Nāgas (a class of demigods with human face and serpent's tail), I am Ananta; of ocean-dwellers, I am Varuṇa; of ancestors, I am Aryamā; of dispensers of justice, I am Yama. (29)

"Of demons, know Me as Prahlāda; of calculators, I am Time; of brutes, I am the forest King (Lion); of winged-tribes, I am Garuḍa (Son of Vinatā). (30)

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

"Of the speedy or purifiers, I am the Wind; of armed-warriors, I am Paraśurāma, of acquatic animals, I am Makara (a fabulous marine animal), of rivers, I am the Ganges (31)

"O Arjuna, I am the Source, the Middle, and the Terminal of all creations, of all sciences, I am the Science of soul, *i.e.*, the Science that deals with God, soul, and matter and their inter-relation; of passage of words or arguments pro and con, I am the Principle that asserts Truth (32)

"Of the alphabets, I am the First-Vowel, of compounds, I am the Dual-Compound, of the destructive agents, I am the Mahākāla-Rudra, of the creative agents, I am the Vidhātā or Brahmā (33)

"Of seizers by force, I am the All-Seizer Death; I am the Source of all that is to come Among the feminine qualities, I am Fame, Fortune or Beauty, Speech (Transcendental Word), Memory, Intelligence, Constancy, and

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

Forbearance; I am all these and also Mūrti etc, the consorts of Dharma. (34)

"Of hymns, I am the great Sāma; of metres, I am the Gāyatrī (the metre in which the Gāyatrī—the sacred Mantra incumbent on all Brāhmaṇas to mutter at least thrice a day is couched); of months I am Agrahāyana (corresponding to November and December), of seasons, I am the Spring or Flowery one. (35)

"Of the cheats, I am the Gambling; among the glorious, I am the Glory, among the enterprising and persevering, I am Success and Firm Resolve; of the strong and truthful, I am the Strength and the Truth. (36)

"Among the Vṛṣṇis, I am Vāsudeva or Saṅkarṣana (Baladeva), among the Pāṇḍavas, I am Dhanañjaya (Arjuna), of sages, I am Vyāsa, of poets, I am Uśanā, the Bard (*i.e.*, Śukrācārya, the priest of the demons). (37)

"I am the Sceptre of the rulers; I am the Policy of

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

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those who seek to conquer, of secrets, I am Reticence, *i.e.*, I am the Mystery of the mysterious; I am Wisdom of the wise or Knowledge of the knowers. (38)

"Know Me, O Arjuna, as the Seed of all things. Nothing moving or inert can exist bereft or independent of Me (39)

"O Parantapa (tormentor of foes), there is no end of My Divine Extensions What I have thus declared to thee is but a fragment of My Divine Glories. (40)

"Know thou O Arjuna, that whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity, beauty or loveliness, has its origin in a fragment of My Own Divine Splendour. (41)

"But what need is there of thy knowing all these details, O Arjuna? Do thou well remember that, supporting all this universe, I ever remain pervading in and through by My Partial Aspect known as Paramātmā I

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः॥ १० ॥

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am the only Spiritual Reality worshipped by My devotees in the spiritual realm emanating from My Cit Potency. I am the Indwelling Monitor of all Jīva-souls emanating from My Jīva Potency. Hence, all the worlds, spiritual and mundane, are mutually and severally related to Me and, therefore, cannot exist independent of Me" (42)

Gist:—The sum and substance of this chapter is that the Supreme Lord Śrī Kṛṣṇa, being the Cause of all causes, is the Only Object of worship, that Brahman, Paramātmā and other gods and objects, conspicuous by their grandeur, power or loveliness, are but fragments of His Divine Extensions and that the Superexcellence of the Divine Loveliness of His Eternal Beautiful Śyāmasundara Form over His Divine Extensions in any sphere, mundane or spiritual, should never be lost sight of. The highest form of worship and its *summum bonum* are mentioned in the quadruple (Ślokas 8-11) known as Catuḥ-Ślokī-Gītā.

HERE ENDETH THE TENTH DISCOURSE

ENTITLED

VIBHŪTI-YOGA

एकादशोऽध्यायः

CHAPTER XI

VIŚVA-RŪPA-DARŚANA-YOGA

OR

A GLANCE AT THE UNIVERSAL FORM OF THE SUPREME LORD

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Summary:—(The Virāṭ Rūpa or the Universal Form of the Lord is described in this chapter The Lord with Eyes, Ears, Faces, Arms and Feet everywhere, shows His All Pervading Universal Form Arjuna beholds that all beings emanating from the Lord enter into His destructive mouth and are completely absorbed in Him He sees neither the beginning, nor the middle, nor the end of the Virāṭ Form of the Supreme Lord He was exceedingly frightened to see Bhīṣma, Droṇa, Karṇa and all the other brave warriors enter the mouth of His Viśva Rūpa and being smashed to pieces between His terrible jaws So, he entreats the Lord to give up this frightful Virāṭ Form and assume the more agreeable Human Form. Thereupon, the Lord consoles him by showing him at first His Four Armed, and then His Two-Armed Beautiful Human Form, at which even the gods like Brahmā and Śiva covet to have a glance. No amount of the study of the Vedas performance of sacrifices, charity or austerity is of any avail to behold that All Attractive Human

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

Form. But he who worships Him with single-minded devotion, bears no malice against anybody and has transcended the opposites of the world, is enabled to realize His All Beautiful Eternal Human Śyāmasundara Form in His Blissful Realm)

Arjuna said, "O Lord! The veil of my ignorance is now withdrawn after hearing the great and secret truth about the transcendental knowledge from Thy Holy Lips. Quite ignorant of Thy inconceivable spiritual knowledge, I was steeped in the gloom of a negative line of thought regarding transcendental Truth. But, by Thy grace, my delusion has been dispelled, and I have now clearly understood that Thou art the Supreme Lord Śrī Kṛṣṇa, the Eternal Self-Revealed Beautiful Śyāmasundara Form and that Viśva-Rūpa is One of Thy Partial Universal Manifestations. (1)

"O Lotus-Eyed, the creation and destruction of all living beings and the super-excellence of the transcendental glory of Thy Eternal Beautiful Form which Thou hast described in detail, in Ch X, have been heard and understood by me by Thy grace. (2)

"O Best of beings, O Lord Supreme, as Thou hast said, even as Thou dost describe Thyself, may I have the vision of Thy Lorldly Form, Viśva-Rūpa, which is Immanent in the manifestive world? (3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

"O Lord of Yoga, a Jīva being an atomic spiritual part of the All-Pervading Soul (Paramātmā), is quite incompetent to comprehend the glory of the Supreme Lord. As a Jīva, I am eligible to have a vision of Thy Eternal Form, but have no power to comprehend the glory of Thy Lordly Universal Form, incomprehensible to human understanding But Thou art my Lord and the Lord of Yoga; if Thou deemest me fit to visualize that Universal Form, then, O my Lord Supreme, be Thou merciful to show me Thy Glorious Lordly Form" (4)

The Supreme Lord said, "Behold, O Pārtha, the glory of My Yoga, a Form of Mine, a hundredfold, a thousandfold, diverse in kind, sacred and divine, diverse in colours and in shapes (5)

"Behold, O Bhārata, the Ādityas, the Vasus, the Rudras, the twin Āśvins, the Maruts. Behold, too, the marvels that have never been seen before (6)

"Behold thou, O Guḍākeśa, the entire universe of

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

सञ्जय उवाच

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

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things that are both movable and immovable, within My Body, with whatever else thou desirest to behold. (7)

"But thou can'st not behold, O Pārtha, My Glorious Form with thy human eyes; I therefore, grant thee divine vision with which to behold My Sovereign Yoga."

Explanation:—The Lord assumed His Universal Form, giving Arjuna power to behold the Form beforehand. Arjuna, being a devotee, beholds the Transcendental Beautiful Form of Śrī Kṛṣṇa with his spiritual eyes. But the Universal Form of the Lord is related to the cosmic world and need not, therefore, be seen with spiritual eyes. The material eyes are also incompetent to behold the Universal Form of the Lord The divine vision was, therefore, granted to Arjuna which enabled him to visualize the whole universe divided into several parts but held together in a unit. An eye which is neither material nor spiritual but having an intuitive quality of ratiocination is a qualified eye. Those who are endowed with such eyes feel more delight in beholding the Sublime Lorldly Form (Viśva-Rūpa) than in beholding the Transcendental Beautiful Form of Śrī Kṛṣṇa, because of the dormancy of their spiritual eyes." (8)

Sañjaya said to Dhṛtarāṣṭra:—"Having thus spoken

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

O King! Hari, the Lord of Yoga Supreme, showed His Lordly Form to Pārtha, which is unprecedented and unique, with many mouths and eyes, with many marvellous visions, with many divine ornaments and equipped with many godly weapons, with wreaths divine and clad in gorgeous garments and sweet-scented celestial perfumes anointed all over His Body, all wonderful and resplendent, Infinite and Faces all the world over (9-11).

"Now, if a thousand suns burst forth at a time in the azure blue, that over-dazzling light may, to some extent, resemble the Effulgence of that Mighty Form, Viśva-Rūpa (12)

"Then, Arjuna beheld the entire universe divided into many parts, but strung together in the Celestial Form of that God of all gods. (13)

"Then, Dhanañjaya (conqueror of wealth) was filled

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

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with sudden awe and admiration, his hairs stood on end, he bowed down before the Lord and with folded hands thus addressed." (14)

Arjuna said, "O Lord, within Thy Celestial Form, I behold the heavenly gods of various grades, the assembly of all living beings, the Lord Brahmā seated on lotus-flower, Śiva, and the great Ṛsis and the Serpent-Kings. (15)

"O Viśveśvara (Lord of the universe), O Viśva-Rūpa (Universal Form), I behold Thy Celestial Frame with innumerable arms and breasts, mouths and eyes. I find, O Thou of Endless Form, no beginning, middle or end of Thee. (16)

"Thy Form shining as a mass of great splendour with diadem, mace and discus, blazing as fire, bright as the radiant sun, is immeasurable and hard to behold, *i.e.*, Thy Resplendent Form Whose splendour surpasses the effulgence of a thousand suns placed together has filled the earth, sky and space intervening them and having

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

अमी हि त्वां सुरसंघा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

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countless gaping mouths with sharp gnawing teeth, I behold Thee with awe. (17)

"Thou art Immortal, the Supreme Being, worthy to be known, the great Receptacle of the universe, Thou art Unchangeable, the Prop of Eternal Religion; Thou art the worlds' Supreme Support as well. (18)

"Thou hast no beginning, middle or end, Thou art Force Infinite with countless arms, with the sun and the moon for Thy Glorious Eyes, I behold Thy Face as burning fire, illuminating this universe by Thy Own Effulgence. (19)

"The earth, the heavens and the middle sphere are all pervaded by Thee alone. Thou hast occupied all quarters of the universe. O Lord Supreme, the triple worlds sink down before Thine awe-inspiring Form. (20)

"These hosts of gods enter Thy Celestial Frame, some struck with awe join their palms. Bands of Maharsis and

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

नभः स्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो॥२४॥

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥

Siddhas hail Thee with 'Svasti' (Amen), chanting hymns and singing excellent songs in praise of Thee. (21)

"The Rudras, the Ādityas, the Vasus, the Sādhyas, the Viśvadevas, the twin Aśvinīkumāras, the Maruts, the Usmapās (Manes), the Gandharvas, the Yaksas, the gods, and the assembly of Siddhas,—all are wonder-struck in beholding Thy Lorldly Form, Viśva-Rūpa. (22)

"O Mighty-Armed, the people of the world and I as well are awe-stricken to behold Thy Tremendous Form with countless mouths, numberless eyes, innumerable arms, thighs and feet, vast bosoms, and the terrific jaws set with dreadful teeth. (23)

"O Lord, my body quakes, my heart fails and I find no peace to behold Thy splendid, multi-coloured, wide-opened mouths extending up to heavens, as well as Thy radiant and extensive eyes. (24)

"Bewildered and befogged to behold Thy awe-inspiring Face with terrible upstanding teeth and awful jaws"

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

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the universal conflagration at the break up of the world, I know not where to find shelter or peace Be Thou merciful on me, O Lord, Refuge of the universe (25)

"The sons of Dhrtarāstra present here, the multitude of all these kings, Bhisma, Drona, Karna, and all the warriors on our side are rushing down into Thy gaping mouths which are terrible and tremendous toothed By coming into contact with these dreadful teeth, some are seen caught within the gaps of teeth and their heads crushed to powder (26, 27)

"Just as flowing rivers impetuously rush into the wide ocean, so these gallant heroes as well as these lords of earth fling themselves into Thy blazing Mouths to be scorched outright. (28)

"Just as the moths with quickened speed rush forth into a blazing fire to die, so these mighty warriors enter into Thy terrific Mouths, in haste, perforce, to perish therein. (29)

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥
आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥ ३२ ॥

"O Lord of the universe, on every side, licking up multitudes of men with fiery tongues, Thou art swallowing them outright with Thy flaming Mouths Thy splendour has filled all the worlds with blazing rays and burning fire. (30)

"O Lord, tell me what awful Form art Thou? I bow to Thee, have mercy on me, O Lord, I wish to know Thy inner Self, Thy Superhuman Nature bewilders me (31)

Purport:—Arjuna, brave as he was, was frightened out of his wits at the sight of the Viśva-Rūpa of the Lord. He saw Bhisma, Drona, Karna and all other warriors of the two contending armies rushing headlong into His gaping mouths with sharp gnawing teeth and are being pounded to dust. He noticed also several others with their heads smashed to pieces in the space between pairs of teeth. He saw myriads of fiery tongues in those mouths licking away worlds after worlds, but could not make out what all that really meant. He then rallied his spirits with great difficulty and with folded hands begged the Lord to explain His Universal Form and His actions." (26-31)

The Supreme Lord said, "O Arjuna, I am the Time

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

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that wrecks the world and which is made manifest to destroy these enormous multitudes of men. Even without thee none of the warriors in the hostile ranks shall survive." (32)

N.B.—The Lord said that He had assumed the *Form* of Time for the purpose of destruction and in this work He is the Author and not Arjuna who is but an instrument in His Hands.

"Therefore, O Arjuna, arise and win renown, conquer thy enemies and enjoy the kingdom in prosperity as the result of victory. By Me they are already slain. O Savyasācin (shooter of arrows with both hands), be thou but *the apparent cause of this destruction.* (33)

"Drona, Bhīṣma, Jayadratha, Karna and all other great warriors are already slain by Me, kill them now, shake off your unmanly cowardice in battle. Fight thy foes out. *Thou shalt surely crush thy rivals.*" (34)

Sañjaya said, "O King, having heard these words of Keśava, the crown chief (Arjuna), still trembling with

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥३६॥

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

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fear, with folded hands, bowing down, time and again, in broken accents, thus began to address Kṛṣṇa " (35)

Arjuna said, " O Hṛṣikeśa, the world rightly rejoices in Thy Glory. The demons fly in all quarters in fear and the hosts of Siddhas make obeisances to Thee. (36)

N.B.—The underlying principle is this:—A superior will directs and regulates the eventuation of even the most trifling incidents in the huge divine plan of the universe and Arjuna must harmonize his will with that of the Divine, knowing that there is no action in the world independent of the Divine Will He should get credit only by killing the foes who have already got up the scaffold of Time, whom no executioner will spare now.

" O Lord, how could they act otherwise, O the Primordial Cause, greater than Brahman's Self, O Thou the God of all gods, the Refuge of the worlds, the Eternal, the One Infallible, transcending all gross and subtle truths. (37)

" Thou art the Primal Puruṣa, the most ancient Man,

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

Thou art the Abode of all that lives, Thou art the Knower and the Known, Thou art the Dwelling Place, Thou art Nirguna (Transcendental), O Thou Endless Form, Thou hast pervaded this universe. (38)

"Thou art Vāyu (air), Yama (death), Agni (fire), Varuna (god of water), Moon, Lord of creation, and Great-Grandsire (Brahmā) Hail to Thee, a thousand times, Hail unto Thee, again and again (39)

"I prostrate in front, behind, on every side to Thee. Thou art Power boundless Thou art Strength immeasurable Thou holdest all and Thou art All in all (40)

"*If in deeming Thee but as a friend, I addressed Thee, Kṛṣṇa, Yādava, unmindful of Thy universal Glory and careless in my love of Thee,* (41)

"If in jesting, I showed irreverence to Thee at play, at rest, at the meals, either alone or in the midst of friends, forgive me, O Lord, Thou Limitless (42)

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥
तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥
अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

"Thou art the Father of all the worlds, movable and immovable, Thou art Superior to Guru's Self. There is none equal or superior unto Thee. Thy Power is known to be boundless in all the three worlds (43)

"Thou art, in reality, the Lord Supreme. I, therefore, offer my prostrated obeisances to Thee and implore Thy blessings. Bless me as the father blesses his son, as a friend does his friend, and as a lover does his beloved. The thing is, Thou art spiritually related to all unalloyed souls in the eternal service of servanthood, friendhood, parenthood, and consorthood. Thou art pleased to accept such friendly services from the Jiva-souls as Thy eternal servitors in those relationships (44)

"Here did I see Viśva-Rūpa Which none had ever seen before. My heart is glad, yet I am frightened out of wits, because this Thy Lordly Form gives no delight either to the eyes or the mind of Thy devotees. Hence, show me, O Lord, Thy Normal (Four-Armed) Form. Have mercy on me, O God of gods, O the Receptacle of the worlds. (45)

N.B.—It is to be noted that while beholding the Lordly Form of Vāsudeva (Devakī's Son), Arjuna did not see

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच
मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

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the ever-charming Human Form of Krsna, the Fountain-head of all Transcendental Forms, though keeping very close to Him, due to the deluding influence of Yoga-Māyā, the Līlā Potency of Krsna.

"Now I would fain behold Thy Four-Armed Form before, with crown on head, mace and discus in hands, *from which this Thy Viśva-Rūpa is made manifest in the* cosmic region O Thousand-Armed, O Universal Form, assume again Thy Four-Armed Vāsudeva Form O Lord, I have now clearly understood that of all Thy manifested *or unmanifested Forms, Thy Two-Armed* Saccidānanda-Krsna-Form of Vraja is the most *Beautiful and hence* most Attractive. The Four-Armed Vāsudeva Form of Vaikuntha is the Majestic Aspect of this Two-Armed ever-charming Beautiful Form When creation begins, this Virāt *or* Viśva-Rūpa emanates from the Vāsudeva-Form of Vaikuntha." (46)

The Supreme Lord said, "O Arjuna, thou hast seen this Superhuman Immanent Form made manifest in this mundane plane, by My grace. None but thee can behold this radiant glorious and limitless Form My Transcendental Beautiful Human Form is beyond empiric knowledge and mundane vision. (47)

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

"O Kurupravīra (greatest hero among the Kurus)! No amount of Vedic lore, Yajña (sacrifice), largesses, work, or even severe austerities, can win the vision of this Form manifested in this mundane plane from My Reality, Which thou, and none else hast seen. It is god-like men that can have a glance of this Viśva-Rūpa with their intuitive eyes and mind. The worldlings steeped in ignorance have no access to this Form. But My devotees, who have transcended the bounds of intuition and ignorance and are not content with this Viśva-Rūpa, always long for My Transcendental Beautiful Human Form. (48)

"Be not, therefore, afraid of or bewildered at this terrible Form thou hast seen Cast away fear and let thy heart rejoice at this Eternal Normal and Beautiful Human Form. The ignorant think too high of My Viśva-Rūpa. Pray, you never mind this. My devotees love My Beautiful Saccidānanda Human Form. They have nothing to do with this Viśva-Rūpa. Thou art My friend and accessory to My Deeds. Thou shouldst rejoice at My Beautiful Transcendental Human Form." (49)

Sañjaya said, "O King, having thus said to terrified

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

Arjuna, the Supreme Lord Vāsudeva showed him His Normal Four-Armed Human Form first, and then consoled him by assuming the gentle Mien of His Two-Armed Beautiful Human Form, Kṛṣṇa." (50)

Arjuna said, "O Janārdana (Slayer of people's sin), beholding this Thy gentle Human Form, I am *collected* once again and restored to my devotional self" (51)

The Supreme Lord said, "Thus veritable Eternal Beautiful Human Form of Mine thou hast seen is *scarcely* visible to any. Even the gods like Brahmā, Śiva etc, ever long for a glance of this All-Attractive Beautiful Human Form Although this Human Form is visible to *many*, still this Form is *imperceptible* because of My Transcendental Nature

The reason is this—"Three different kinds of observers observe this My Saccidānanda-Kṛṣṇa-Mūrti from three different angles of vision, viz, (a) 'Vidvat-Pratīti' or pure conception based on transcendental knowledge; (b) 'Avidvat-Pratīti' or conception based on empiric knowledge, and (c) 'Yauktika-Pratīti' or conception based on dry reason Deluded by Avidvat-Pratīti, ignorant people like to behold this My transient mundane

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

only by single-minded devotion that My Eternal Beautiful Human Form may be perceived, observed and actually realized The true devotees alone can enter into My Blissful Realm (54)

"O Pāndava! He, who does all actions for My sake, refrains from the fruits of his actions, looks upon Me as the only supreme goal, cultivates pure Bhakti in all affairs of the world, abjures evil company by all means and is always compassionate to all beings, irrespective of caste or creed, attains to My All-Attractive Human Śrī Kṛṣṇa Form

Purport:—The Lord said that His All-Beautiful Human Form, Śrī Kṛṣṇa, Whom the gods ever covet to behold, is beyond the ken of mortal vision, but he who worships Him with single-minded devotion, bears no malice against anybody, and has transcended the opposites of the world, can realize and behold in its unalloyed existence His All-Beautiful Human Form in His Blissful Realm, with his spiritual eyes opened by the Divine Master by the spike of the eye-salve of transcendental knowledge (55)

Gist:—The sum and substance of this chapter is that Viśva-Rūpa and Vāsudeva-Rūpa are the respective Divine Manifestations of the Supreme Lord Śrī Kṛṣṇa—the former being His Universal Form and the latter His Lordly Human Form manifested on the mundane plane

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो
नामैकादशोऽध्यायः ॥ ११ ॥

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for establishing 'Sanātana-Dharma' (eternal religion *Vide* Ch. IV, 7).

HERE ENDETH THE ELEVENTH DISCOURSE

ENTITLED

VISVA-RUPA-DARSANA-YOGA

द्वादशोऽध्यायः

CHAPTER XII

BHAKTI-YOGA

OR

THE PRINCIPLE OF DEVOTION

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Summary —(This chapter begins with a question as to the difference between the worship of the Aksara or the Undefinable Impersonal Brahman and that of the Absolute Person The Lord replies that they are the best devotees, who, fixing their minds upon Him, meditate on Him with concentrated attention and devotional faith Those who, with restrained senses, meditate on the Unchangeable, Undefinable, and Unthinkable Impersonal-Brahman, may attain the Lord but this path is beset with *troubles and difficulties far greater than those of the devotees,* as they have to go through an ordeal of severe austerities The Lord delivers from the ocean of unending cycles of births and deaths those who, dedicating all their actions to Him and meditating on Him, worship Him with devotional faith The Lord teaches Arjuna to fix his mind and concentrate his will on Him If he fails to concentrate his mind on Him firmly and *steadfastly, then let him endeavour to realize Him by constant* retraction of the mind from worldly affairs If this too were not feasible, let him dedicate all his actions to Him and perform such devotional practices as hearing, chanting etc, for *His*

श्रीभगवानुवाच
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

worship. If however, he is not able to do even this, let him renounce the desire for the fruits of his actions, try to gain control over the self, and practise Niṣkāma-Karma-Yoga, consecrating the fruits of his actions to the Supreme Lord. Then the Lord mentions the qualities of those who are His Śānta-Bhaktas. A Śānta-Bhakta is one who does not hate anybody; he is friendly and compassionate to all; he is humble, and indifferent to mundane opposites; he is wholly harmonized, firm and devoted, calm and collected, satisfied with whatever comes of its own accord, and is above home affinities. Such a Bhakta is very dear to the Lord.)

Arjuna said, "O Lord, who among the Yogīs, whether those that worship Thee with abiding faith or those that seek the Undefined, are the better in Yoga?"

Explanation:—There are two kinds of Yogīs, *viz.*, (*a*) those that worship the Lord with ever harmonized mind, subjecting the physical, mental, and social functions to unalloyed devotion to the Absolute Person Śrī Kṛṣṇa, and (*b*) those that follow the Unmanifest Formless principle of the Lord as the end of those secular functions with Niṣkāma-Karma-Yoga as the means. Now, Arjuna wanted to know which of them are the better Yogīs? (1)

The Supreme Lord said, "Those who worship Me with their minds intent on Me, ever harmonized and attuned with *supreme faith are the best of Yogīs.*

Explanation:—The best Yogī is a true devotee who renders eternal service to the Supreme Lord with Nirguṇa (transcendental) faith. Hence, Bhakti being

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

Nirguṇa is superior to Karma, Jñāna, Tapas, and Yoga practices that are more or less confined within the bounds of the triple qualities of Māyā. So, a single-minded devotee stands foremost among the Yogīs. (2)

"Yet those that worship Me as the Absolute, the Nameless, Unmanifest, All-Pervading, Unthinkable, Unchangeable, and Eternal One, keeping the senses under control, with a calm and tranquil vision rejoicing in the well-being of all beings, no doubt attain Me, but with the greatest possible difficulty. As there is no other Object of worship than Myself, whichever path they may pursue to attain the ultimate goal, they will surely come to Me. (3, 4)

"But the worshippers of the Nameless Unmanifest Absolute shall have to experience a lot of difficulties and troubles, greater than those of the worshippers of the Manifest Absolute Person, as the path leading to the former is beset with obstacles for the embodied souls

Explanation:—The difference between a Jñāna-Yogī and a Bhakti-Yogī is that the means adopted by the

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

end Jñāna-Yoga apart from Bhakti-Yoga always produces evil as it ends in dry gnosticism. Hence, the worship of the Impersonal, Inert, All-Pervading, Unmanifest, Undefined Principle is misleading and destructive, as it does not stand to Śāstric reason (*Vide* Bhāg. IV, 22, 39, 40) (5)

"But those who consecrate all their actions to the Manifest Absolute, *i e*, to Me, ever bent on Me alone, concentrate on and worship Me with intent mind, are, in no time, rescued by Me from the ocean of ceaseless rounds of births and deaths

Explanation:—Single-minded devotion to My Eternal Beautiful Human Form is the characteristic trait of My devotees. So, I deliver them from this ocean of death-dealing world The theory of Oneness with Brahman is an anathema or death to a Jīva-soul and a source of endless misery. From what has been said in Chapter IV, 11, it follows that the ultimate goal of the Impersonal Monists who hold the theory of Oneness with Brahman and merge their existence in this Unmanifest Neuter Aspect of the Absolute by constant contemplation is a great unwholesome and untenable principle, which deprives them of eternal bliss accruing from eternal loving service of the All-Beautiful Supreme Lord Śrī Kṛṣṇa. (6, 7)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

"Concentrate, then, thy mind on My Eternal Beautiful *Human Form* ; *Fix thy pure intelligence in My service* and rely on Me alone Then, undoubtedly, thou shalt attain pure love—the ultimate end of Sādhana-Bhakti. (8)

"Know thou, O Arjuna, that pure love is the eternal function of the pure soul, entirely devoted to Me. It requires constant practice to realize this, but if thou, O Dhanañjaya, canst not concentrate on Me with firm and steady mind, then, seek to realize Me by Abhyāsa-Yoga which consists in the constant retraction or withdrawal of the mind from worldly affairs and its concentration on Me, the Supreme Lord (9)

N.B.—The force of the term 'Dhanañjaya' in the above Śloka is that Arjuna has conquered his foes and acquired riches; he is now to conquer his mind, the greatest of foes, and acquire the wealth of concentration on the Supreme Lord Śrī Kṛṣna.

"Even if thou canst not apply thyself to Abhyāsa-Yoga, then dedicate all your actions to Me, *i.e.*, hear,

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

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chant, worship, greet, cleanse the temple, cull flowers and fruits and offer food to Me and for My worship. Then thou shalt surely gain perfection, *i.e.*, instead of being attached to phenomenal world, thy steadied mind shall always cling to My Eternal Beautiful Human Form (10)

"If even this thou canst not do, *i.e.*, if thou failest in consecrating all thy actions to Me, then, take refuge in Me, renounce all fruits of thy actions, and try to gain control over thyself.

Explanation:—*In the* first six chapters, Niṣkāma-Karma-Yoga has been mentioned as the means of attaining Mokṣa or liberation In the second six chapters, Bhakti-Yoga is mentioned as the means of attaining the Supreme Lord Śrī Kṛṣṇa This Bhakti-Yoga is of two kinds, *viz.*, (i) internal function of God-loving souls, otherwise known as 'Rāga-Mārga', and (ii) external function to acquire concentration of mind known as 'Vidhi-Mārga'. The former is again divided into three kinds, *viz.*, (*a*) function of pure meditation (Smarana), (*b*) that of pure Dhyāna (Manana), and (*c*) that of Samādhi (uninterrupted Smarana) It depends upon the self-realization of the devotee It is not accessible to the worldling Those who are purely intelligent and are free from offences against Visnu and Vaiṣnavas can practise it. As to the latter, *i e*, external functions to concentrate the mind, *viz.*, hearing, chanting, worshipping, greeting etc., are accessible to all So, for the good of both the Karmīs and Jñānīs, the principle of Bhakti-Yoga is

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

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mentioned in the middle of the Gītā, *i e.*, in the second six chapters If it is not possible for one to control the mind and senses and worship the Supreme Lord with steadfast attachment and firm faith, then, Niṣkāma-Karma-Yoga consecrated to Śrī Kṛṣṇa, as mentioned in the first six chapters, is the next lower step to Bhakti-Yôga The four kinds of devotional practices are mentioned respectively as four steps in gradation, in the four Ślokas from 8-11. Śloka 8 speaks of single minded devotion to Śrī Kṛṣna standing foremost of all Śloka 9 speaks of Abhyāsa-Yoga *as the next lower step* Śloka 10 speaks of 'Mat-Karma-Parama', *i e.*, hearing, chanting My Holy Name etc, as the next lower step. Śloka 11 speaks of 'Sarva-Karma-Fala-Tyāga', *i.e*, Niṣkāma-Karma-Yoga as the next lower step. (11)

"For, the knowledge of the relationship of the Jīva-soul with the Lord is superior to Abhyāsa-Yoga, *i.e*, mechanical practice to know Him; concentration coupled with this knowledge is better than dry abstract knowledge of Brahman and renunciation of all fruits of action is better than concentration which shuns all actions, after such surrender of fruits of action, Bhakti-Yoga becomes ensured and peace or eternal bliss is then attained.

Explanation:—To be more explicit, the Śloka means this:—O Arjuna, Bhakti-Yoga is the means of attaining 'Nirupādhika Prema'. (unalloyed love). This Bhakti-Yoga is of two kinds and their twofold functions are

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

"A Śānta-Bhakta is always content with what little he has. He is ever harmonized and self-controlled. He is a devotee of steadfast determination to achieve his end. With mind and intelligence placed in Me, he is ever alert to attain My Love. Such a devotee is dear to Me (14)

"A Śānta-Bhakta is one who neither gives anybody cause for uneasiness nor himself gets uneasy, who is not elated with the attainment of any desirable object, who is not jealous of other people's welfare, and who is free from wrath, fear or other effects of mundane events acting on his mind. Such a devotee is dear to Me (*Vide* Bhāg. V, 18, 12). (15)

"A Śānta-Bhakta is one who remains unconcerned in all mundane affairs, who is inwardly and outwardly pure, who is smart and active, who is impartial, *i.e.*, views things and persons with calm and tranquil vision, whose mind is untroubled and who is not at all attached for the fruits of his actions. Such a devotee is dear to Me. (16)

"A Śānta-Bhakta is one who does not exult in anything

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

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pleasant, nor is depressed at anything unpleasant, who does not grieve for the loss of anything desirable, nor desires for anything which he does not possess, and who avoids good and evil, virtue and vice, &c., views the opposites with equal eyes. Such a devotee is dear to Me. (17)

"A Śānta-Bhakta is one who looks upon friends and foes alike, who does not feel pleasure for being honoured nor displeasure for being dishonoured, who is not affected by heat or cold, pleasure or pain, who abjures evil company, who is calm and tranquil in vision, who is indifferent to praise or blame, who is undemonstrative, who is satisfied with whatever comes of its own accord, who is not addicted to home, who is wholly harmonized, firm and devoted, calm and collected. Such a devotee is very dear to Me. (18, 19)

"Those who, with firm faith and single-minded devotion, relish the nectar of these truths related by Me, from beginning to end, are surpassingly dear to Me." (20)

N. B.—The gradual steps to spiritual progress, as mentioned by the Lord, are to be strictly followed by the

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो
नाम द्वादशोऽध्यायः ॥ १२ ॥

devotees. They invariably lead to Kṛṣṇa-Prema—the *summum bonum* of all spiritual practices (*Vide* Bhāg. XI, 11, 29-36).

Gist:—The gist of this chapter is that pure devotion is ever-blissful and is the means of attaining Divine Love,—the highest end of spiritual existence.

HERE ENDETH THE TWELFTH DISCOURSE

ENTITLED

BHAKTI-YOGA

त्र यो द शो ऽ ध्या यः

CHAPTER XIII

PRAKṚTI-PURUṢA-VIVEKA-YOGA

OR

THE PRINCIPLE OF THE DISTINCTION BETWEEN MATTER AND SPIRIT

अर्जुन उवाच

प्रकृतिं पुरुषञ्चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

Summary :— (This body is known as Kṣetra and he who knows this body is Kṣetrajña The Lord Himself is also known as Kṣetrajña The Lord enumerates the qualities such as humility, sincerity etc, which constitute true knowledge. He then makes mention of the knowable principle or the Indweller, seated in the hearts of all, who is beginningless and is subject to the Supreme Lord, who has hands and feet, ears and eyes, heads and faces everywhere, who exists in the universe encompassing all that lives and breathes Prakṛti and Puruṣa are beginningless and all changes and qualities proceed from Prakṛti Prakṛti is the cause and the effect Puruṣa is responsible for his enjoyment of pleasure and pain So, he is overcome by Prakṛti for his abnormal enjoying mood Besides these principles, there is in this body the Supreme Puruṣa or the Supreme Soul, Who is the witness of everything, Who is the Sustainer, Enjoyer and the Lord of all lords. By meditation some see the Indwelling Monitor, others see the Same by Sāṅkhya-Yoga and still others by Karma-Yoga Any movable or immovable thing that comes into existence is produced by the union of Puruṣa and Prakṛti. He who sees the Supreme

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

Bhakti and the efficacy of the triple means of Karma, Jñāna, and Bhakti in the realization of the highest end, too, have also been dealt with. Jñāna and Vairāgya based on scientific reasoning which will all the more strengthen the conviction in Nirguna-Bhakti will be explained now. In explaining the Catuḥ-Ślokī-Bhāgavata (II, 9, 30-36) to Brahmā, stress has been laid on the four cardinal points, *viz.*, Jñāna (knowledge), Vijñāna (inner principle of knowledge), Rahasya (mystery of love), and Tadanga (means of attaining love). Revelation of this mystery of love depends entirely on the thorough knowledge of these four essentials The Lord, therefore, is pleased to confer on Arjuna such pure intelligence as will enable him to unravel the mystery of love, inasmuch as pure knowledge and genuine asceticism go *pari passu* with pure devotion The Lord then continues,—" Acquire those two assets, O *Arjuna*, by your devotional aptitude O Kaunteya, this body is called Kṣetra (abode of the soul) and the Knower of this is called Kṣetrajña (soul and Over-Soul) This body is called Kṣetra, because it is the sprouting ground or the field of enjoyment of the worldly people He who knows the nature of its free and conditioned state is called Kṣetrajña A fallen Jīva wrongly identifies his self with his perverted ego and is vain to think of himself as the enjoyer of this phenomenal world, while a free being is not vain of his mundane relativities (*Vide* Bhāg XI, 12, 23) " (2)

What is meant by Vijñāna?—

" O Bhārata, know Me as the Knower of the field in all

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

the fields. True knowledge is that of the field as well as of the Knower thereof, so I opine."

Explanation:—" In analysing Kṣetra and Kṣetrajña, three distinct principles are evident, *viz*, God, soul and matter. As there is soul—the Knower—in everybody, so I am the Supreme Knower—Kṣetrajña or Īśvara of the universe. By My lordly power, I am the Over-Soul or Paramātmā—the Prime Knower of all Kṣetrajñas and the universe. Vijñāna consists in the thorough knowledge of Paramātmā (the Supreme Kṣetrajña), soul (the Kṣetrajña), and Kṣetra (the field). (3)

" What that field is, what it is like, how modified, whence it is, and who that Knower of the field is, and what His power is—all these, O Arjuna, now hear from Me, in brief. (4)

What is that field?:—

" The principle of Kṣetra has been sung in diverse ways, by the Ṛṣis of old in the Smṛtis; by sages like Vaśiṣtha in the Yoga-Śāstras; by the saints like Veda-Vyāsa in the Brahma-Sūtras or Divine Aphorisms of the Vedānta established as conclusive truth with perfect reasoning in their favour." As for example, 'Athāto Brahma-Jijñāsā' (Brahma-Sūtra, 1) has the following reasons in its favour, *viz.*, 'Īkṣater-Nāśabdam' (*Ibid*, 5), 'Ānanda-mayo-Abhyāsāt' (*Ibid*, 12) etc. (5)

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

Bhakti and the efficacy of the triple means of Karma, Jñāna, and Bhakti in the realization of the highest end, too, have also been dealt with. Jñāna and Vairāgya based on scientific reasoning which will all the more strengthen the conviction in Nirguna-Bhakti will be explained now. In explaining the Catuh-Ślokī-Bhāgavata (II, 9, 30-36) to Brahmā, stress has been laid on the four cardinal points, *viz.*, Jñāna (knowledge), Vijñāna (inner principle of knowledge), Rahasya (mystery of love), and *Tadanga (means of attaining love)* Revelation of this mystery of love depends entirely on the thorough knowledge of these four essentials. The Lord, therefore, is pleased to confer on Arjuna such pure intelligence as will enable him to unravel the mystery of love, inasmuch as pure knowledge and genuine asceticism go *pari passu* with pure devotion The Lord then continues,—" Acquire those two assets, O Arjuna, by your devotional aptitude O Kaunteya, *this* body is called Kṣetra (abode of the soul) and the Knower of this is called Kṣetrajña (soul and Over-Soul) · This body is called Ksetra, because it is the *sprouting ground or the field of enjoyment of the* worldly people He who knows the nature of its free and conditioned state is called Ksetrajña A fallen Jīva *wrongly identifies his self with his perverted ego* and is vain to think of himself as the enjoyer of this phenomenal world, while a free being is not vain of his mundane relativities (*Vide* Bhāg XI, 12, 23)." (2)

What is meant by Vijñāna?—

" O Bhārata, know Me as the Knower of the field in all

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

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the fields. True knowledge is that of the field as well as of the Knower thereof, so I opine."

Explanation:—" In analysing Kṣetra and Kṣetrajña, three distinct principles are evident, *viz.*, God, soul and matter. As there is soul—the Knower—in everybody, so I am the Supreme Knower—Kṣetrajña or Īśvara of the universe. By My lordly power, I am the Over-Soul or Paramātmā—the Prime Knower of all Kṣetrajñas and the universe. Vijñāna consists in the thorough knowledge of Paramātmā (the Supreme Kṣetrajña), soul (the Kṣetrajña), and Kṣetra (the field). (3)

" What that field is, what it is like, how modified, whence it is, and who that Knower of the field is, and what His power is—all these, O Arjuna, now hear from Me, in brief. (4)

What is that field?—

" The principle of Kṣetra has been sung in diverse ways, by the Ṛṣis of old in the Smṛtis; by sages like Vaśiṣṭha in the Yoga-Śāstras, by the saints like Veda-Vyāsa in the Brahma-Sūtras or Divine Aphorisms of the Vedānta established as conclusive truth with perfect reasoning in their favour." As for example, ' Athāto Brahma-Jijñāsā ' (Brahma-Sūtra, 1) has the following reasons in its favour, *viz.*, ' Īkṣater-Nāśabdam ' (*Ibid*, 5), ' Ānanda-mayo-Abhyāsāt ' (*Ibid*, 12) etc. (5)

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥

From the varied hymns of the Ṛṣis and from the Vedas and from the Vedānta, it has been called that this Kṣetra (field) is composed of twenty-four substances, viz., five great elements, perverted ego, intelligence, unmanifest Prakṛti (the female principle of creation), the ten organs of sense and action, mind (the internal organ of both sense and action), and the fivefold objects of senses. Be it remembered that Prakṛti begets Mahat-Tattva, Mahat-Tattva begets Ahankāra, and Ahankāra begets Mahābhūtas." (6)

The modifications of the field.—

"Desire and hatred, pleasure and pain, the transformation of the five great elements into the embodied frame, intelligence and firmness constituting the mind—these are, in brief, the modifications characteristic of Kṣetra (body and mind) with its birth, death, fear and hunger etc. (7)

"Twenty kinds of remedies have been suggested for the vitiation of the body and mind viz., (1) not coveting any honour, (2) absence of arrogance, (3) harmlessness, (4) forgiveness, (5) simplicity, (6) service to *Guru* (Ācārya), (7) inward and outward purity, (8) rectitude,

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

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(9) self-restraint, (10) dispassion for sense-objects, (11) absence of egotism, (12) constant contemplation on the evils of birth, death, decrepitude, disease and misery, (13) non-attachment to friends and relatives, (14) absence of affinity for son, wife, home, or kin, (15) constant balance of mind at the approach of desirable and undesirable events, (16) unadulterated and unflinching faith in and devotion to Me, (17) resort to a sequestered place, (18) apathy for tumultuous place, (19) steadiness in spiritual knowledge of self and of Godhead, and (20) search after the eternal bliss as the end of spiritual knowledge—all these are to be regarded as true knowledge, although the ignorant may think otherwise and consider all else as ignorance. Of these, unalloyed devotion to Me stands foremost and the rest as accessories which serve to purge the Kṣetra of its foreign dirt and make it an immaculate plane for the spiritual sports of the Supreme Lord Śrī Kṛṣṇa and His Eternal Consort—the Goddess of Bhakti." (8-12)

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

Lord Śrī Kṛṣṇa as the Mainstay of Brahman:—

"O Arjuna, I have told you about the principles of Kṣetra and Kṣetrajña, i.e., Kṣetra refers to the physical frame, its nature, and its perversions with their effects, and Kṣetrajña refers to Jīvātmā and Paramātmā. Now, let Me tell you about the principle of Jñeya, i.e., that which ought to be known in full, with the help of Vijñāna. That knowable principle gives immortal life, is beginningless, is subject to Me (*Vide* Ch. XIV, 27), is beyond the scope of all gross (Asat) and subtle (Sat) forms and also beyond all causes and effects. When that knowable principle is known, the nectar of My devotion is then tasted." (13)

"That knowable principle—that eternal entity—has hands and feet, ears and eyes, and heads and faces, everywhere and He exists in the universe, encompassing all that lives and breathes."

Explanation:— "Just as the rays of the sun are manifestations of what exist in him, so the principle of Brahman which is Infinite and All-Pervading is one of My Manifestive Aspects. He is the Receptacle of all that exists in the world and He permeates in and through all of them. All beings from Brahmā down to the minutest ant, possessing infinite hands, feet, eyes, heads, faces, ears

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

etc., and visible everywhere, are His Cosmic Manifestations." (14)

N.B.—It should be noted that this Śloka is an unambiguous interpretation of the Aphorisms of Śruti, *viz.*, 'Sarvam Khalvidam Brahma', 'Brahmaivedam Sarvam' which, though seemingly contradictory, indicate the doctrine of 'Acintya-Bhedābheda', *i.e.*, all beings with their innumerable hands, feet, eyes, ears etc., are simultaneously existent in, and distinct and non-distinct from, the All-Pervading Para-Brahman—distinct in the sense that all beings are His infinitesimal potencies existing in Him with all their infinitesimal limbs, and non-distinct in the sense that they are 'Cetana' infinitesimals, *i.e.*, atomic spiritual beings that can take the initiative, and hence, identical with Him in respect of quality (*Vide* Mundaka Upaniṣad, 'Dvā Suparṇā Sayujā', etc., and Bhāg XI, 11, 6, 7)"

That knowable principle of Para-Brahman shines within all the gates of the senses, is devoid of all mundane senses, ever detached or dissociated from all mundane phenomena, just as Viṣṇu is the Main Support of the universe and is Nirguna (*i.e.*, devoid of all mundane qualities), and as Bhagavān, is the Enjoyer of all and the Receptacle of six Supreme Qualities (*Vide* Śvetāśvatara Upaniṣad, III, 19, 'Apāṇipādo Javano Grahitā' etc.). (15)

"That great principle of Para-Brahman dwells both

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

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within and without all beings, is both movable and immovable, and by reason of His subtlety, His being unintelligible and being simultaneously far and near (*Vide* Īśopaniṣad, 'Tat Dūre Tadantike' etc) " (16)

"Though undivided, yet He exists in all beings as distributed He is known as the Prop of all, and at the same time the Creator and Destroyer of all that exists in the world " (17)

"He is the Light of all lights, i e, all mundane luminaries emanate from Him, (*Vide* Katha-Upaniṣad, II, 2, 15, 'Na Tatra Sūryo Bhāti' etc) He transcends all darkness and is ever Radiant (*Vide* Śruti, 'Āditya Varnam Tamasaḥ Parastāt' etc) He is the Truth or Knowledge which manifests in pure intelligence He is accessible to true Knowledge (*Vide* Śl 8-12), and is the Knowable principle Himself (*Vide* Śl 13) He is the Indweller seated in the hearts of all " (18)

"O Arjuna, I have briefly described the principles of Kṣetra (*Vide* Śl 6, 7), Jñāna (*Vide* Śl 8-12), Jñeya and Jñānagamya (*Vide* Śl 13-18) beginning with 'Anādi' and ending in 'Adhiṣṭhitam'. This is known as Jñāna based on Vijñāna My devotees attain Nirguna-Prema by

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ २० ॥

means of this Vijñāna. The non-devotees are deprived of this Prema owing to their meaningless sectarianism of oneness with Brahman. Jñāna is nothing but the immaculate glowing of Bhakti—the unadulterated devotional function of all Jīvas. There is but One Truth, One Principle, One Knowledge and that is the Absolute Person." *Vide* Bhāg. I, 2, 11 which says, "The Knowers of the principle of Truth call that principle the Only Reality without a second, and that Reality is represented by the nomenclatures of Brahman, Paramātmā and Bhagavān, according as He manifests Himself to those who seek Him through the different paths of Jñāna, Yoga and Bhakti respectively" *Vide* Nārada Pañcarātra which says, "Just as a pearl appears blue, red or yellow according as it is reflected, so Acyuta appears in different Aspects, according to the Dhyāna or the process of Sādhana of the aspirant" (19)

Knowledge of Prakṛti and Puruṣa:—

"O Arjuna, know that Prakṛti and Puruṣa are both beginningless and know also that their perversions and qualities are alike born of Prakṛti."

Explanation:—"There are three principles in the existence of a fallen soul, *viz.*, Prakṛti, Puruṣa and Paramātmā. A Kṣetra is known as Prakṛti, a Jīva is a Puruṣa and Paramātmā is My Immanent Aspect, in both Prakṛti and Puruṣa. Both of them are without beginning; and they exist before the commencement of Time; they are not born of Time, but they co-exist in My Spiritual

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

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within and without all beings, is both movable and immovable, and by reason of His subtlety, His being unintelligible and being simultaneously far and near (*Vide* Īśopaniṣad, 'Tat Dūre Tadantike' etc.)." (16)

"Though undivided, yet He exists in all beings as distributed. He is known as the Prop of all, and at the same time the Creator and Destroyer of all that exists in the world." (17)

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पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

while Puruṣa is the prime principle of experiencing pleasure and pain of things which he derives from his perverted egotism A free soul is void of egotism or enjoying mood which overtakes him only in his fallen state. He thus becomes an enjoyer of sense-objects. He has derived this aptitude of lording it over phenomena from his marginal tendency Here 'Kārya' (effect) refers to the body, 'Kārana' (cause) to the senses, and 'Kartṛtva' (agent) to the presiding deities of the senses—all the three belonging to Prakṛti which is transformed into Kārya by coming into touch with Puruṣa, who, as a fallen soul, enjoys pleasure and pain—the affections of Prakṛti. Although Prakrti is at the root of Kārya, Kārana, Kartṛtva and Bhoktṛtva, still she preponderates over the first three due to preponderance of grossness in her, while Puruṣa, being a spiritual atomic part, is responsible for his enjoyment of pleasure and pain Hence, he is overwhelmed by Prakṛti for his abnormal enjoying mood" (21)

Jīva's bondage in the world:—

"A Jīva being of Marginal Potency, forgets his real nature and coupled with Prakṛti utilizes her triple qualities for his selfish enjoyment and attachment to those qualities breeds good and evil births for him."

Explanation:—By reason of his false identification with gross and subtle forms due to the influence of Avidyā, a fallen soul considers himself as the enjoyer of the sense-objects and the pleasures accruing therefrom and is

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

Eternity The Cosmic Potency was dormant in Me, and was manifest in mundane time at My will. A Jīva emanating from My Eternal Marginal Potency is engrossed by My Māyik Potency, when he forgets Me and his real self In fact, a Jīva is a pure Cit principle and lying in between Cit and Acit Potencies, is liable to be enthralled by Acit or Māyik Potency Human intellect cannot comprehend how a spiritual atomic part of Cit Potency is overcome by Māyik Potency The reason is that My Inconceivable Potency does not submit to your limited human understanding. So far you should know that the perversions and the qualities of a fallen soul are the effects of his coming in contact with My Māyik Potency and are not the real nature of his unadulterated existence (*Vide* Ch VII, 4, 5) Māyā and Jīva are My Eternal Potencies. So, *their mutual attachment is also eternal.* Although *they are mutually attracted, they are essentially different entities, the physical and mental changes such as* pleasure and pain, grief and infatuation etc, of a *Jīva* are the outcome of his gross and subtle nature which has been transformed into his own Ksetra having, therefore, a direct relation with Māyā-Prakṛti, and as the phenomenal appearance is My Māyā-Prakṛti, so a Jīva's Ksetra (body and mind) has a closer touch with My Māyā-Prakṛti But the real nature of a Jīva is quite different from Māyā-Prakṛti." (20)

Why Jīvas are enslaved by Māyā-Prakṛti:—

" Prakṛti is the source of all mundane causes and effects,

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

sole Enjoyer, the Supreme Self or Paramātmā, and the Giver of the fruits of his actions in his conditioned state" (23)

Knowledge of Prakrti and Purusa, its result:—

"He who is thus conversant with the knowledge and principle of Puruṣa and Prakṛti with her qualities, shall never be born again, in whatever circumstances he may be placed in this world. In other words, a true devotee attains the everlasting blissful state, by My grace" (24)

Different processes of Sādhana.—

"Some see the Indwelling Monitor (Paramātmā) with the help of harmonized intelligence by practising Yoga or concentration, some by cultivating knowledge of self, others find Him by practising Sāṅkhya-Yoga and others by the Yoga of action."

Explanation:—"O Arjuna, from the spiritual standpoint, fallen souls are of two kinds, *viz.*, (i) the backward, and (ii) the forward. Those who are atheists, materialists, sceptics, and moralists (void of spirituality) are all backward in the worship of Kṛṣna. The Sāṅkhya-Yogīs who are pure monists are also backward in the worship of the Absolute Person. The Karma-Yogīs—the seekers of celestial pleasures in the next world—and Bhaktas who are all prone to the worship of Personal God, are the forwa

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३ ॥

thus entangled in the shackles of Māyā. Māyā-ridden, he thinks that he is the sole proprietor of his body and mind, so he begins to enjoy the pleasures of the world and being Tatastha, he forgets his real self and abuses his free will. So, he is ousted from his eternal blissful abode in the spiritual kingdom of God and is encased in his twofold mortal garments He then begins to enjoy and suffer according to the results of his Karma He is attached to the gross and subtle forms, born of the triple qualities of Māyā He does not know that this attachment to material forms is due to his Avidyā or ignorance of his real self and of Godhead. So, he undergoes births and rebirths as the results of his Karma (Vide Ch VI, 41). (22)

"Krsna as Paramātmā is the Knower, Monitor, Enjoyer etc, of our hearts The Parama-Purusa or the Supreme Self that dwells in this body is known as the Indwelling Monitor, the Looker-on, the Supporter, the Enjoyer and the Lord Supreme."

Explanation:—" Jiva is My constant companion. *He comes into close touch with Me in his normal state His freedom works in his Tatastha state, the right use of which endows him with pure love—the acme of his real self, and the wrong use of which hurls him down into this mundane plane I follow him as his Eternal Companion (Antaryāmi-Paramātmā) Hence, I am the Witness of his actions, the Approver, the Preserver, the*

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ३० ॥

Reconciliation of Sānkhya and Vedānta:—

"Know thou, O chief of the Bhāratas, that the whole creation, mobile or immobile, results from the consummation of both Purusa and Prakrti, *i.e.*, Ksetrajña and Kṣetra." (27)

"He who knows that the Supreme Lord, Paramātmā, seated alike in all things that be, is ever-existing in all things that are liable to perish, is a Jñānī and he knows the transcendental truth." (28)

"He who really realizes that the Supreme Lord dwells everywhere in all things alike, does not degrade his self to *the foul sink of worldliness* by submitting to the alluring nature of Māyā-Prakṛti. On the contrary, he attains the ultimate goal of eternal bliss." (29)

"He is the real knower, who deeming himself as 'Akartā' (non-doer) or unconcerned in his actions, realizes that it is Prakṛti transformed into body and

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

Paramātmā-Īśvara is (*a*) 'Anādi' (beginningless), (*b*) 'Parama-Kāraṇa' (prime cause of the universe), (*c*) 'Nirguṇa' (*above triple qualities*), (*d*) 'Avyaya' (imperishable), and (*e*) Unconcerned." (32)

"*Just as ether, though all-pervasive, is not affected by* reason of its subtlety, so also seated everywhere in the human frame, a Jīva, following in the wake of 'Nirguṇa-Paramātmā', is not affected by the triple qualities of Māyā." (33)

"Just as the sun's light illumines the whole world, so does, O Bhārata, the transcendental luminosity of the Lord of the field vivify the whole body; in the case of the body (Kṣetra) the knower is the Jīva and in the case of *Prakṛti*, the Knower is *Paramātmā-Īśvara*. *Just as the* sun, the eye of the world, is not affected by the outward defects of the eyes, so Paramātmā-Īśvara, the Knower of all hearts, is not affected by the grief or sorrow of the Jīvas." (34)

"Those that visualize with the eyes of spiritual knowledge this difference between Kṣetra (body or Prakṛti) and Kṣetrajña (soul or Paramātmā) and the deliverance of th-

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३१ ॥

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

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mind that performs all actions and that Puruṣa—the soul proper lying dormant, does nothing as a matter of fact." (30)

" He reaches the Supreme Goal Brahman who does really perceive that all beings have their roots in Prakṛti and that from that Prakṛti have proceeded all the emanations of the world "

Explanation:—" When a truly wise man can perceive by his spiritual vision that the differences in shape, colour, size, and form of all things, mobile and immobile, are merged into the same Prakṛti—the material cause of the universe, at the time of cataclysm, and that when creation begins, all beings again spring forth from the selfsame Prakṛti, and that all notions of differences cease, he, then, realizes that he is Brahman, *i.e.*, spiritual in essence and this realization of spiritual Brahmanhood enables him to perceive Paramātmā-Īśvara as the Supreme Lord " (31)

" Imbued with the knowledge of Brahmanhood in essence, a free Jīva can really perceive that Paramātmā-Īśvara Who is without a beginning, devoid of all mundane qualities, is imperishable, does nothing and is not affected by anything, though seated in the human heart Hence, O son of Kuntī, a Brahma-realized soul is not involved in mundane affinities, because he knows the truth that

चतुर्दशोऽध्यायः

CHAPTER XIV

GUṆA-TRAYA-VIBHĀGA-YOGA

OR

THE PRINCIPLE OF THE DISTINCTIVE CHARACTERISTICS OF THE TRIPLE *QUALITIES OF MĀYĀ*

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

Summary:—(The devotees of the Lord attain the highest stage in the realm of devotion, when they take recourse to the prime essence of all knowledge. The mundane Prakṛti known as the great Brahman is the womb in which the Supreme Lord impregnates the seed of all, and thence is the birth of all things that live and move. The Lord then proceeds to deal with the nature of the triple qualities of Māyā and their actions on the fallen Jīva and the result thereof. These qualities prove as bondage to the Jīva, who becomes free when they are overcome by means of acquiring that supreme knowledge. The distinguishing characteristics of one who is free from these triple qualities of Māyā are that he is above mundane love and hatred, pleasure and pain, praise and blame and looks upon clod, stone and gold alike. He who takes unreserved shelter in the Supreme Lord Śrī Kṛṣṇa and worships Him with undeviated devotion attains to Brahmanhood. The Supreme Lord concludes *that He is the Mainstay of Brahman, the Sole Receptacle of*

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे प्रकृतिपुरुषविवेकयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Puruṣa (Jīva) from Prakṛti (Guṇa-Māyā) or non-attachment of Paramātmā-Īśvara to Prakṛti, the source of all beings, will surely attain the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa in His Blissful Abode, Who is the Absolute Principle, superior to Kṣetra and Kṣetrajña". (35)

Gist:—The gist of this chapter is that of the two Kṣetrajñas, the Jīvātmā and Paramātmā, it is the Jīvātmā that gives way to the influence of Prakṛti, the Kṣetra

HERE ENDETH THE THIRTEENTH DISCOURSE

ENTITLED

PRAKṚTI-PURUṢA-VIVEKA-YOGA

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥
सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

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as Nirguṇa-Sādharmya which enables the Jīva to transcend Saguna world and attain Nirguṇa-Brahma state and, transcendental qualities, with the result that he is not reborn when creation begins, nor does he suffer self-annihilation at the time of cataclysm. (2)

"The mundane Prakṛti known as the great Brahman is the womb in which I impregnate the seed of all and thence, O Bhārata, is the birth of all things that live and move.

Explanation:—This Brahma-Prakṛti is the Material Aspect of My Spiritual Prakṛti. I place the seed of Taṭastha-Jīva in the womb of this Brahma-Prakṛti and, all beings from Brahmā downwards are born of Prakṛti and they come into existence in this world. (3)

"In whatever womb they are born, O son of Kuntī, Brahma-Prakṛti is their real womb, *i.e.*, she is the mother of all beings, movable and immovable; and I am the veritable Self-Conscious (Cetana-Svarūpa) Father—the Impregnator of seed. (4)

"Sattva, Rajas and Tamas are the triple qualities,

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

Everlasting Immortality—of Eternal Religion of Divine Love and of the Eternal Bliss in the Blissful Realm.)

The Supreme Lord said, "I have already told you, O Arjuna, all about the supreme principle (*Vide* Ch VII to Ch XII) Now I shall again speak to you about the prime essence of all knowledge, which when acquired, enables sages like Sanaka to attain the highest stage in the realm of devotion

Explanation:—The Lord speaks of the Vijñāna aspect of His Teachings, how these triple qualities of Māyā work upon the Jīva who has now wrongly identified himself with them and become a bound Jīva, and how they contribute towards his ruin, progress or redemption as a man of this world (1)

"Taking recourse to that supreme knowledge, the devotees attune their lives to Mine They are no longer born on earth, nor are they perturbed by the final doom

Explanation:—Knowledge is generally Saguna; but the essence of knowledge is Nirguna, which, having been acquired, makes the life of a Jīva attuned to Mine. The ignorant think that the Jīva loses his entity, when he renounces his mundane nature, form and status. They do not know that the characteristics that distinguish the Jīva from the phenomenal world, exist in its pure state in the spiritual realm which transcends the region of time and space. There the distinctive features of all free souls are spiritual in nature, form and state and this is known

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

"Sattva-Guna binds the Jīva with attachment for happiness, Rajo-Guna for action, and Tamo-Guṇa, on the other hand, enshrouding his knowledge, binds him with heedlessness, O scion of the Bhāratas. (9)

"Sometimes, O scion of the Bhāratas, Sattva-Guṇa prevails over the two other Guṇas. Sometimes Rajo-Guna predominates and sometimes Tamo-Guna preponderates over the other two qualities, *viz.*, Sattva and Rajas (10)

The characteristics of the triple Māyik qualities:—

"Increase of Sattva-Guna is noticeable from its light (knowledge), streaming through all the portals of the human frame. Of the three constituents of Māyā, it is Sattva-Guna that stands for harmony. The state of equipoise is attained only through Sattva-Guna in its ascending state. (11)

"Increase of Rajo-Guṇa is noticeable from the qualities of greed, enterprise and endeavour, and from the desire

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

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born of the mundane Prakṛti, that bind down, O mighty-armed, the imperishable ego that dwells in the physical body. Jīvas are Taṭastha by nature. When they forget their real nature and abuse their free will, they are born in the womb of mundane Prakṛti and are bound down by the chain of the triple qualities of Māyā (5)

"As a Māyik quality, Sattva *connotes* purity, wisdom, happiness and the like. Sattva-Guṇa binds the Jīva, O sinless one, with attachment for mundane happiness and knowledge. It promotes mundane happiness, coming into play after suppressing the other two qualities, *viz.*, Rajas and Tamas. (6)

"As a Māyik quality, Rajas connotes passion, attachment, thirst for the pleasures of life and the like. Born of passion, Rajo-Guṇa binds the Jīva, O son of Kuntī, with attachment for the fruit of action. (7)

"As a Māyik quality, Tamas connotes ignorance, infatuation, inebriation, inertia, sleep and the like. Sprung from ignorance, Tamo-Guṇa binds the Jīva, O scion of the Bhāratas, with delusion, sloth and indolence. (8)

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

be of the nature of Sattva-Guna, grief is the ultimate fruit of Rājasika action, while ignorance or inertia is the fruit of Tāmasika action. (16)

"Wisdom arises from Sāttvika quality, greed from Rajas and inebriation, delusion and ignorance are born of Tamo-Guṇa. (17)

"Those who dwell in Sattva rise as far as Satya-Loka, the Rājasa stay in the mid-sphere (*i.e.*, human world) and the Tāmasa are doomed to hell.

Purport:—If a man dies when Sattva-Guna prevails, he goes to Satya-Loka, a Rājasika is born among mankind in mid-sphere, while a Tāmasika goes to the nether worlds and is born again among beasts due to the trend of his evil moods, *viz.*, inebriation, indolence and ignorance. (18)

Pure devotion as distinct from the triple qualities:—

"*When the seer really finds no other agent than the* triple qualities that actuate people to action, good or bad, *in this mundane plane, and realizes that there is a divine* state of My Divine Love Which transcends the triple

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

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of gain (fruit of action) and restlessness, O best of Bharata's sons. (12)

"O joy of Kuru's line, increase of Tamo-Guna is noticeable from ignorance, drooping spirit, a tendency to become inert and delusion or wrong conception of things (13)

Sāttvika person after death.—

"If anybody breathes his last when Sattva-Guna prevails, he attains the spotless and blissful realms of the great sages who are worshippers of God (14)

Rājasika and Tāmasika persons after death.—

"If anybody dies when Rajo-Guna prevails, he goes to the mortal world and is born again among those who are wedded to action But if he leaves his body in the Tāmasika state, he is born again among the stupid, senseless and the ignorant. (15)

"The stainless fruit of a meritorious action is said to

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

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गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

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qualities of Māyā, he attains to Me in My Blissful Realm. (19)

"When the Jīva embodied in human frame transcends these triple qualities born of Prakṛti, by his attachment to Nirguna-Bhakti he is released from birth, death, decrepitude and other sorts of physical and mental sufferings, and he drinks the nectar of Divine Love for Me" (20)

Arjuna said.—"O Lord, What are his characteristic features, who has transcended the triple qualities? How does he behave in the world? How does he get rid of the triple qualities of Māyā?" (21)

The Supreme Lord said:—"O son of Pāṇḍu, the characteristic feature of one who has transcended the triple qualities of Māyā is that he is above mundane love and hatred A bound Jīva, during his sojourn in the world, is influenced by the triple qualities of Māyā which he gets rid of when he attains perfect freedom But so long as this freedom is not attained, relinquishment of

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

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likes and dislikes is the only means of attaining the state of Nirguna. So long as there is soul in the body, the three offshoots of the triple qualities, *viz.,* Prakāśa (light of Sattva), Pravṛtti (passionate activity of Rajas) and Moha (infatuation or ignorance due to Tamas) must prevail or *operate upon your nature. But you should not* crave for them at all out of a sense for enjoyment, nor should you *renounce them from a sense of pain. These* two signs characterize a Nirguṇa-Jīva. Attachment to the world out of selfish enjoyment in view or renouncement of the world under the illusory impression, does not characterize a Nirguna-Bhakta *This Śloka is an answer* to the first question of Arjuna about the characteristic feature of one who has transcended the triple qualities. (22)

The three Ślokas from 23 to 25 indicate the answer to the second question, *viz.,* how a ' Gunātīta ' behaves in the world. " A Gunātīta (one who has transcended the triple qualities) remains neutral and unshaken by these qualities. He allows them to work upon his body, mind and temperament, knowing fully well that they have no relation with his real self which is Nirguna; he keeps himself aloof from them and remains unconcerned and indifferent to all mundane affinities. (23)

So long as he remains in this world, he is balanced in

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

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pleasure and pain, he looks with equal eye upon clod, stone and gold, and being equipoised in his spiritual essence, he looks with a calm and tranquil vision upon the desirable and the undesirable, upon praise and blame (24)

"A Guṇātīta knows fully well that whatever happens to him or appears before him, either honour or dishonour, friend or foe, has no concern with his unalloyed self which transcends the triple qualities of Māyā To him the opposites in the mundane plane are all alike He is unattached to all fruits of his actions In this way, his conduct in the world is neither worldly nor abnegatory, but is always conducive to God-realization (25)

This Śloka is an answer to his third question, *viz.*, how the Jīva can transcend the triple qualities of Māyā "He, who renders service to Me and Me alone with unflinching devotion and constant love, can overcome these Māyik qualities and ultimately realize My Real Self as the Eternal Beautiful Śyāmasundara Form, in his unadulterated state. Hence, O Arjuna, be thou a steadfast devotee by taking shelter in Me and Me alone The Jñānīs attain perfection by dint of their Sāttvika quality, and when they betake themselves to pure Sattva, they become Bhakta. The devotees resort to Sāttvika-Guṇa from their initial stage, till they realize My All-Beautiful Śyāmasundara Form in their pure Sāttvika state. (26)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

"Verily I am the Mainstay of Brahman—the Sole Seat of Everlasting Immortality—of the Eternal Religion of Divine Love and of the Transcendental Bliss"

Explanation:—"If you say, O Lord, that Absolute-Brahman is the ultimate goal of all spiritual practices, then, how is it possible for a Brahma-realized Jñānī to attain Thy Nirguna-Prema in Thy Blissful Abode"? "Listen then, O Arjuna! I am the Supreme Lord Śrī Kṛṣna in My Eternal Blissful Abode. The first impression of My Spiritual Realm is the great Brahman, the Self-Effulgent Glow of My Body. I impregnate the Jīva-seed of My Taṭasthā Potency in the womb of My external Māyik Potency. That is known as My Brahmanhood. As bound Jīvas, the Jñānīs attain the first boundary of My Nirguna-Brahman state by having recourse to the discriminative process of Jñāna-Yoga Before they attain the Nirguna state they are obsessed by the theory of Impersonal-Brahman which vanishes at the approach of pure devotion of a really spiritual soul Sages like Sanaka, Vāmadeva etc., of the Impersonal school, realizing the theory of Impersonalism to be untenable, afterwards drank the nectar of pure devotion. Unfortunately, those who hanker after salvation cannot for long establish themselves in Brahmanhood and are, therefore, deprived of Nirguṇa-Bhakti in the end. In reality, I am the Nirguna (Transcendental) Personal God Śrī Kṛṣna—the Mainstay of Brahman, which is the ultimate goal of the Jñānīs Immortality, eternity, eternal religion of divine love an'

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो
नाम चतुर्दशोऽध्यायः ॥ १४ ॥

ever-blissful state of 'Rasa' in Vraja are the characteristic features of 'My All-Beautiful Transcendental Form Śrī Kṛṣṇa.'' (27)

Gist:—The gist of this chapter is not to be a slave of the triple qualities of Māyā, but to transcend them and be a Nirguna devotee to render eternal service with a loving heart to the Supreme Lord Śrī Kṛṣṇa in his Blissful Abode of Vraja, which is the *summum bonum* of human life

HERE ENDETH THE FOURTEENTH DISCOURSE

ENTITLED

GUNA-TRAYA-VIBHAGA-YOGA

पञ्चदशोऽध्यायः

CHAPTER XV

PURUṢOTTAMA-YOGA

OR

THE PRINCIPLE OF ATTAINING THE SUPREME LORD ŚRĪ KṚṢṆA

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

Summary:—(The Supreme Lord then proceeds to the comparison of Saṃsāra (the world) with the Aśvattha or the Pipula tree (*ficus religiosa*). This tree is to be uprooted by means of non-attachment, and the realm from which there is no return is to be sought thereafter. One should surrender himself to the Parama-Puruṣa or the Supreme Person fully and unconditionally. Those who are free from mundane opposites can reach that unchangeable and blissful region, which is the eternal Abode of the Supreme Lord. When a soul departs from the body, he takes away with him the five subtle senses and the mind, the sixth sense, and gets them back when he assumes another body. He himself is the part of the Supreme Lord and is eternal. The Lord dwells in the hearts of all. From Him proceeds memory, knowledge etc. The Supreme Lord is the One to be known in the Vedas and it is He Who is both the Author and the Knower of the Vedānta. There are two Puruṣas, viz., Kṣara, the changeable and Akṣara, the Brahman and Paramātmā, superior to the former. Besides these, there is the third—the highest Puruṣa known as Puruṣottama or Bhagavān, Who

is Superior to both Brahman and Paramātmā. Hence, He is proclaimed as the Supreme Lord Bhagavān in the Vedas So long as there is Brahmanhood or Paramātmāhood standing on equal footing with the conception of Bhagavān—the only Object of worship, pure devotion does not arise But as soon as the true conception of the Supreme Lord Puruṣottama arises in the unalloyed existence of a Jiva, pure devotion is there without any reserve.)

The Supreme Lord said, "O Arjuna, he who knows this Saṃsāra (expansion of Prakṛti) as the tree (Aśvattha) of life, with roots upwards and branches below and with the ancient hymns of knowledge as its leaves is versed in the Vedas

Explanation:—" If you think it desirable to live in this world on strict Vedic principles, then, listen, O Arjuna, what this world is. This world represents an Aśvattha tree of unbounded extension for the Karmis, with roots above and shoots below and its leaves being the Vedic hymns, dealing with fruitive actions. Originating from Me—the Supreme Principle, this world-tree is meant for reaping the fruits, good or bad, of actions done by the fallen souls. It is regarded as eternal to the seekers of fruit. But he who knows its changeability and perishableness is in the know of the Vedic truth You may ask Me, O Arjuna, " why is this world soiled by triple qualities? Whence is this tendency to enjoy? Who is this Jiva that can transcend this qualitative region by Nirguṇa-Bhakti? What is that attributeless Abstract-Brahman? And what is meant by the Mainstay of Brahman?" I may say in reply that this world represents a wonderful tree of which Satya-Loka is its topmost region, and Mahat-Tattva, its primal sprout born of the seed impregnated by Me in the womb of My Māyā-Prakṛti which begets Mahat-

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

Tattva. And Mahat-Tattva begets Ahaṅkāra, and Ahaṅkāra, the Mahābhūtas (*Vide* Ch. XIII, 6, 7) Its lower region represents earth, ether and heaven Its branches represent all kingdoms, *viz.*, celestial, human and animal including reptiles and insects Non-devotees call this as the ideal fruit-tree of the fourfold pursuits of their life, *viz.*, (i) Dharma (piety), (ii) Artha (wealth), (iii) Kāma (passion), and (iv) Mokṣa (salvation) and hence, eternal. But the devotees perceive its transitoriness with their spiritual eyes and hence, do not hanker after those fourfold objectives. The fruitive actions of the Vedas with their multiplying capacity of living are the beautiful leaves that adorn the tree. A knower of these truths is the knower of the Vedas. (1)

"The branches of this tree symbolize created beings nurtured by the triple qualities of Māyā, and provided with the tendrils of sense-objects, they are said to have spread upwards, forwards and downwards from the standpoint of the law of Karma The roots of this tree symbolizing the initial stirrings in Prakṛti are described to have spread below taking the shape of actions wherewith to bind the people of the world.

Explanation:—Like a banian tree, the long tangles of this tree are spreading downwards in search of fruitive actions. The upper and lower branches represent the creatures of the celestial and animal kingdoms respectively, and are ever growing into innumerable leaves, *i.e.*, phenomena of enjoyable sound, sight, taste, touch and

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

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smell, nourished by the three qualities. But there is a precious treasure hidden underneath the root of the tree for which the long stalks are spreading their grasping hands below. From the upward Satya-Loka down to the lowest region of the nether world, its branches are spreading up and down, entangled at the root by the law of Karma, *i e*, the desire for enjoyment being the root cause of doing good or bad actions (2)

" The real form of this world-tree is very difficult to ascertain, for, it seems as if it has no beginning, no end, no support There are divergent opinions about this tree Some say it is real and some, unreal. Whatever it may be, it is real in the sense that it exists and unreal in the sense that it is changeable and perishable. So, this deep-rooted tree must be felled down not by the stroke of utter renunciation, but by the sharp sword of non-attachment (3)

" Really taking shelter in the Primal Man—the Absolute Truth, search must be made for Him Who is the Fountainhead of all things that live and move, and from Whom this eternal worldliness emanates, and for that Blissful Realm whence there is no return to this world If thou, O Arjuna, dost really desire for the cessation of this worldly thirst for enjoyment, then, surrender thyself

निर्मानमोहा जितसंगदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

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to that Primal Lord and worship Him with pure devotion. (4)

"That unchangeable state of bliss is attained by those who are free from pride and ignorance, who have conquered the attachment for fruit of action, who are firm in the knowledge of God and non-God, who are purged of all desires and are unaffected by the opposites of the mundane plane such as love and hatred, pleasure and pain etc. (5)

"Neither the sun nor the moon, nor the fire can heighten the luminosity of that Blissful Abode of the Lord, reaching which none is drawn once again into this sphere of births and deaths.

Explanation:—That is the Supreme Realm of Mine, reaching which the Jiva drinks the nectar of eternal bliss. A Jiva is either bound or free. In his bound state, he wrongly identifies himself with his perverted ego and tries to lord it over the phenomenal world. In his free state, he drinks the nectar of My pure Love, to attain which a man of the world must chop off the world-tree by the sword of detachment. Saṅga or association is attachment for mundane things He who can dissociate himself from mundane relativities becomes Nirguna and attains Nirguna-Bhakti. Holy association is dissociation with the unholy. So, a worldly man by associating himself with the holy

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

must shake off all mundane attachment and strike at the root of this world-tree Those who renounce the world and take recourse to pseudo-asceticism cannot get rid of this world Bereft of all desires, those who resort to My Nirguna-Bhakti-cult attain redemption from this world as a result of pure devotion So, My Teachings of Bhakti-cult (in Ch. XII) is the only desideratum to attain eternal bliss In the previous chapter, the qualitative nature of empiric knowledge and the Nirgunahood of pure knowledge as subservient to pure devotion have been mentioned In this chapter the qualitative aspect of asceticism and Nirgunahood of pure detachment, concomitant to pure devotion, have also been mentioned. (6)

"But there is a *fragment of My Divine Self*, which constitutes itself into an everlasting life-principle known as Jivahood in the world of mortals and which draws unto itself the five senses with mind as the sixth that are bound always in matter (Prakrti) as gates of empiric knowledge in the body.

Explanation:—If you doubt as to the twofold nature of the Jiva, I may say that I am the All-Being-Intelligence-Blissful Supreme Lord. My Divine Self is twofold, *viz.*, (i) Associated Part (Svāmśa), and (ii) separated part (Vibhinnāmśa). *As Associated Part*, I descend as Rāma, Nṛsimha, Vāmana etc. My separated parts represent the Jivas who are My eternal servants in the world The principle of My Supreme Lordship fully exists in My Associated Parts, but not in My separated parts, cover

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

whom a separate individual egotism prevails. But still, the Jīva is eternal, whether in bound or freed state. In the latter stage, he is entirely My protege, free from any connection with Prakṛti (body and mind), while in the former stage, he draws unto himself the mind and the five senses as his own with which he is bound in nature. (7)

"The Jīva always carries with him the sixfold senses with its desires, whenever he gets into a body or abandons it. Death is not the final end of a bound Jīva who gets his body as a result of his Karma and forsakes it in due course. He passes from one body to another with his desires, physical and mental. Just as wind takes fragrance from flowers and departs, so the Jīva goes forth from one body to another with its subtle sense-percepts and sensualities. (8)

"Of these, the mind enjoys the sense-objects, presiding over the cognitive senses, viz., ear, eye, touch, taste and smell. (9)

"The deluded cannot perceive this Jīva leaving a body, or dwelling in one, or enjoying with the aid of the senses

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

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being swayed away by the triple qualities; but the wise can perceive him (the Jiva) with the eye of pure knowledge. (10)

"The Yogis with some efforts can perceive the Lord (Antaryāmī-Paramātmā) seated in the self, but those whose intelligence is not harmonized cannot perceive Him at all, however much they may try Yogis with their minds impure are ignorant of this pure self and his Indwelling Lord, for want of spiritual culture of self. (11)

"The light that emanates from the sun and illumines the whole world, and that in the moon and in the fire, know thou, O Arjuna, that light comes from Me.

Explanation:—If it be argued that a fallen soul can have no access to the spiritual kingdom except through the mundane, it may be said that I exist partially as Paramātmā (All-Pervading Soul) and separately as Jīvātmā (individual soul seated in the body) in this world, a perfect knowledge of which destroys materialism and ensures transcendentalism. (12)

"I am the Supporter of all beings on earth, by infusing

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

My sovereign strength into the soil, and having become sapful Moon, I nourish all the plants, crops and vegetables. (13)

" Transformed into the fire of life, *i.e.*, the gastric heat in the stomach, I enter into the body of all living beings and with the help of the vital airs (Prāṇa and Apāna), I digest the fourfold food, *viz.*, that which is to be chewed, sucked, licked and drunk. So, I am the All-Permeating Brahman. (14)

" O Arjuna, I am seated in the hearts of all Memory and knowledge and their absence do emanate from Me. I am the One to be known in the Vedas and it is I Who am the Author of the Vedānta and the Knower of it as well. Hence, I am the All-Pervading Brahman in Prakṛti, the Knower of hearts of the Jīvas and Bhagavān, the Supreme Lord—the Giver of Transcendental Knowledge and the Redeemer of the Jīvas from the bondage of Māyā. (15)

" There are two Puruṣas, *viz.*, one is Kṣara, *i.e.*, changeable, because of his faltering nature from his real self, owing to his Taṭastha tendency. This Kṣara connotes

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

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all beings, and the other is Aksara, *i e*, Kūtastha or the unchangeable, Who never deviates from His own Real Self. The Aksaras are known as Svāṃśas (Associated Parts) The Aksara-Purusa is characterized by His threefold manifestations, *viz.*, (i) the All-Pervading Brahman existing as the Negative Principle in the manifestive world and is, therefore, a Relative and not the Absolute One, and (ii) the All-Pervading Partial Aspect known as Paramātmā—the Refuge and Indweller of all Jīvas, Who is also not the Absolute but a Relative Principle. (16)

"This second best Aksara-Purusa, known as Paramātmā, is superior to the first Aksara-Brahman. This Aksara-Puruṣa pervades the triple universes and is the Lord Imperishable Who supports this all (17)

"But there is the third the highest Purusa of all Puruṣas known as (iii) Purusottama or Bhagavān Who transcends both the Ksara (the Jīva) and the twofold Aksara-Puruṣas, *viz.*, Brahman and Paramātmā. Hence, I am proclaimed Purusottama—the Supreme Lord Bhagavān, in the Vedas and in the universe (*Vide* Ch VI, 47; Bhāg. I, 3, 28 and I, 18, 21).

Purport:—Just as the sun is superior to fire and all the luminaries combined, in respect of his heat and light, *so also Śrī Kṛṣṇa, the Supreme Lord Bhagavān,* is

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

superior to Brahman and Paramātmā, the two Akṣara-Puruṣas, in respect of His Saccidānanda Vigrahahood (Embodiment of Eternal Being-Intelligence and Bliss). (18)

"Free from the delusion of all mundane, temporary and untenable theories of the mortals, he who knows Me as the superlative Puruṣa or the Lord Supreme in this way, knows all, O scion of the Bharata family, and worships Me as existing in everything, with his whole being, although others worshipping Me in all possible ways may not worship Me in reality on account of their dire ignorance of My Own Reality. (19)

"O guileless one, I have revealed this most secret truth for thy sake. One becomes at once illumined and blessed, when one fully knows it. O scion of the Bhāratas, his life is then worth-living. The knowledge of this principle of Puruṣottama removes all stains and obstacles that stand in the way of pure devotion as well as of the true knowledge of the Object of worship. The cult of Bhakti is transcendental and is the only blissful function of the Jīva in his unalloyed existence which is the immaculate sportive ground of the Supreme Lord Śrī Kṛṣṇa with all His Entourage. So long as the conception of Brahmanhood or Paramātmāhood stands on a par with the Suprem

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः॥ १५ ॥

Lordship of Bhagavān,—the only Object of worship of all Jīvas, pure devotion does not function there, but as soon as the true knowledge of the principle of Puruṣottama awakens in the pure existence of one's own self, pure devotion is there without any reserve." (20)

Gist:—*The gist of this chapter is that there is a distinction between spirit and matter and he who knows this distinction as well as that of the threefold Manifestations of the Akṣara-Puruṣa, viz., (i) Brahman, (ii) Paramātmā, and (iii) Bhagavān, knows the supreme principle of Puruṣottama—the subject-matter of this chapter.*

HERE ENDETH THE FIFTEENTH DISCOURSE

ENTITLED

PURUSOTTAMA-YOGA

षोडशोऽध्यायः

CHAPTER XVI

DAIVĀSURA-SAMPADA-VIBHĀGA-YOGA

OR

DISTINCTION BETWEEN GODLY AND UNGODLY QUALITIES

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

Summary:—(The Supreme Lord proceeds to enumerate the godly and the demoniac qualities. The former emancipate, while the latter fetter the soul. Corresponding to the two sorts of qualities, there are two sorts of created beings, *viz.*, the godly and the demoniac. The former are prone to abstinence, while the latter, inclined to indulge in sensuous gratifications, are reluctant to observe purity of body and mind, and consider this world to be non-real, supportless, and Godless. Holding this view, the wicked and the Godless bring about the destruction of the world by their nefarious actions. Addicted to

sensual enjoyments and their minds distracted and enthralled by the shackles of allurement, they are doomed to perdition. Self glorified, indolent, vain of their wealth, honour and learning, they pompously perform sacrifices only in name, without conforming to Śāstric injunctions There are three fatal doors leading to hell, *viz.*, lust, anger and avarice. So, those who are desirous of eternal well being must shun them by all means. The fundamental injunction is to lead a pure devotional life in obedience to scriptures He, who overrules all the ordinances of scriptures and follows the idiosyncrasies of his mind, is neither successful, nor happy, nor does he realize the ultimate goal.)

The Blessed Lord said—" O Arjuna! You have heard of the world-tree Now let me tell you about the two kinds of fruits that grow on that tree. One kind of fruit engenders deep attachment for the world and another fosters freedom from bondage The Jīva is a pure entity in his state of freedom, but in his conditioned state he is engrossed by the triple qualities of Māyā His safety lies in the purity of his existence, for which the process of Jñāna-Yoga has been prescribed by the scriptures Those that help the Jīva in the realization of his unalloyed existence are known as godly qualities and those that are detrimental to this are known as ungodly ones The godly qualities that are helpful to freedom are twenty-three in number, *viz*, (1) charity, (2) sense-control, (3) sacrifice, (4) austerity, (5) Vedic study, (6) simplicity, (7) inoffensiveness, (8) truth, (9) absence of anger, (10) non-attachment to mundane relations, (11) tranquillity, (12) magnanimity, (13) kindness to animals, (14) absence of avarice, (15) mildness, (16) bashfulness, (17) steadfastness, (18) vigour, (19) forgiveness, (20) forbearance, (21) purity, (22) compassion, and (23) humility. O Bhārata! A man born in an auspicious moment is endowed with these qualities. (1-3)

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥
दैवीसंपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥
द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

Qualities that bind the people:—

"Men born in an inauspicious moment are overtaken by arrogance (pretension to religious temperament), pride (in respect of wealth, learning, beauty etc.), egotism (hankering after name, fame or affinity towards mundane relatives), wrath, cruelty and ignorance (want of true knowledge of self) known as the ungodly or demoniac qualities. (4)

"Salvation is possible by adhering to godly qualities, while the demoniac qualities entwine the Jivas into worldliness. O Pāṇḍava! Purity of existence is attained by Jñāna-Yoga in pursuance of Varnāśrama duties, *i.e.*, duties prescribed by the scriptures according to Varna and Āśrama. You have attained godly properties attainable by a Kṣatriya. In fighting for a righteous cause, killing of friends and relatives with arrows and spears does not belong to demoniac qualities. So, hearing this you must not mourn. (5)

"O Pārtha! There are two sorts of creations in this world, *viz.*, godly and demoniac. I have told you about the godly qualities that are characteristic of godly beings; now I shall relate the ungodly qualities. (6)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

The demoniac qualities of ungodly persons:—

Ungodly persons do not know the distinction between inclination to virtuous and inclination to vicious actions. They are not inclined to observe purity of body and mind and the rules of life, *viz.*, strict adherence to those that are prescribed and strict avoidance of those that are forbidden, follow truth and avoid falsehood (7)

The ugly notions of the ungodly or the atheists:—

"The demoniac characters consider this world to be unreal, supportless and Godless. They are of opinion that this world is not the product of any cause and effect; hence, there is no need of any conception of a Creator in the creation of the world. If there be any such Author, He has produced this world out of His selfish desires and as such He is not fit to be an Object of worship.

Explanation:—Some of them argue that there is no authenticity of the Vedic proofs; they were composed by selfish sages who differed in their views among themselves; that there is no fixed duty or religion mentioned in the Vedas or scriptures, as all are liable to err and that there is no God Who is no better than a mental concoction or fiction and that there is no cause and effect in the creation of the world which is self-existent, irrespective of any reasons brought forward in favour of or against its origin (8)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

Basing their arguments on such atheistic principles, ungodly persons who have no knowledge of their own self, who are men of little learning and of violent temper, advance the cause of world's destruction. (9)

"Actuated by insatiable lust, these arrogant, boastful and self-assertive persons run after will-o'-the-wisp, violating all rules of life under the spell of hellish, fascinated egotism. (10)

"They are under the lifelong limitless impression that sensual enjoyment is the be-all and end-all of human existence. So, bound by innumerable ties of hopes and over-powered by lust and anger, they amass wealth for the illicit gratification of their lust and desires. (11, 12)

"They think thus—"I have got this sum of money

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

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today, my hopes are crowned with success; so I shall profit much again. (13)

"I have killed this enemy, others shall I soon kill, I am the lord, I am the enjoyer, I am the successful, I am the strong and happy man in the world (14)

"*I am the well-to-do, I have many following, who is there so great as I or equal to me? I shall perform the sacrifice, I shall offer charity and I shall enjoy.* Such are *the ravings of these haughty men, intoxicated with ignorance.* (15)

"Addicted to sensual enjoyment, their minds—distracted and enthralled by the shackles of allurement, are doomed to perdition known as Vaitaranī etc (16)

"*Self-glorified, insolent, vain of their wealth, honour and learning, they pompously perform sacrifices only in name without conforming to Śāstric ordinances* (17)

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥
तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

"Self-arrogant, proud of their strength and enslaved by lust and anger, they are malicious against Me, the Supreme Lord, dwelling in the hearts of them as well as others, and they envy the saints who are devoted to Paramātmā and to Me, the Indweller of their hearts. Out of jealousy, they attribute calumny to the stainless character of the saints. (18)

The ultimate end of such demoniac characters.—

"These envious, cruel and worsened human forms are always thrown into the most ominous and abject devilish births in this world, i.e., their demoniac nature grows from bad to worse by their Godless devilish enterprises. (19)

"Born in ignominious rank, these ignoramuses are quite incompetent to attain Me, and are destined to lowest births, till they take shelter in Me by the grace of My devotees, who reclaim them from these hellish births. (20)

The three fatal doors of hell:—

"There are three fatal doors leading to hell, viz.,

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

(i) lust, (ii) anger, and (iii) avarice. So, those who are desirous of eternal well-being must shun them by all means. (21)

"O Kaunteya! Delivered from these dark hell-doors, a man should search after his own eternal good, and he will then attain eternal bliss, the highest end of human existence.

Explanation:—By leading a devotional life as prescribed by the Śāstras as means of purification, a man ultimately attains pure devotion to Śrī Kṛṣṇa. If he knows the exact relation between pure action and pure knowledge, as means and end, respectively, mentioned in the scriptures, he attains freedom from worldly bondage as the result of the purification of his own self. This is known as 'Abhayapada' or the final beatitude, a maid-servant of the Goddess Bhakti (pure devotion) (22)

What are the injunctions of the scriptures:—

"The fundamental injunction is to lead a pure devotional life in obedience to scriptures. He who overrules the scriptural ordinances and follows the idiosyncrasies of his own mind, is neither successful, nor happy nor does he realize the ultimate goal.

Explanation:—The fact is, that if a man endowed with his cognitive, volitional and emotional faculties does not

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो
नाम षोडशोऽध्यायः ॥ १६ ॥

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resort to a strict moral and religious life, he is the worst among mankind; and supposing that he is versed in scriptures and leads a good moral life, if he be not God-fearing or God-believing, then too his human life is worse than useless. And supposing that he believes in God but does not lead a pure devotional life, dedicating his all-in-all to the service of the God of Love, he is not entitled to attain perfect bliss which is the highest end of spiritual existence and is the eternal good aimed at by all scriptures. (23)

"Hence scriptures are the criteria of determining what is duty and what is non-duty. Knowing Bhakti or devotion to the Absolute Person to be the purport of all scriptures, O Arjuna, be thou worthy of leading an active devotional life." (24)

Gist:—Faith in God leads to perfect bliss, while disbelief leads to perdition.

HERE ENDETH THE SIXTEENTH DISCOURSE

ENTITLED

DAIVASURA-SAMPADA-VIBHAGA-YOGA

सप्तदशोऽध्यायः

CHAPTER XVII

ŚRADDHĀ-TRAYA-VIBHĀGA-YOGA

OR

THE PRINCIPLE OF THE DIVISION OF THE THREEFOLD FAITHS

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Summary —(Arjuna asks whether the faith of those who infringe the laws *of scriptures* is Sāttvika, Rājasika or Tāmasika, even if they perform their daily Yajñas with faith The Supreme Lord answers, "Faith is of three kinds, characterized by Sattva or goodness, Rajas or activity and Tamas or ignorance. All beings *have faith and their faith varies according* to their nature Men of Sāttvika faith worship the gods, men of Rājasika faith *worship the Yakṣas and those of Tāmasika faith* worship the ghosts and spectres. Men of demoniac temperament perform *severe austerities full of ostentation and egotism*, and thereby they either enervate or torment their inner self The Lord then mentions *three kinds of food, sacrifice, austerity and charity* in keeping with these three qualities. Duties performed with a faith based on any of the three mundane qualities will be *only* Saguṇa, and hence trifling. But when they are done with devotional faith in God, they are Nirguṇa, and hence they *purify* the heart, the seat of pure devotion. Pure faith is the keynote of all scriptures. For this reason the Brāhmaṇas perform all kinds of

श्रीभगवानुवाच
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥
सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

Yajñas, Dāna, Tapas, and Āhāra with the word 'Ohm Tat Sat' on their lips." In this chapter, the truth that man's religious faith and the nature of the God whom he worships depends upon his own character, whether good, bad or indifferent, is clearly recognized.)

Arjuna said:—"O Kṛṣṇa! A doubt has arisen in my mind. You have said in Ch. IV, 39 that it is the faithful that attain pure knowledge; and again in Ch. XVI, [illegible] that he who oversteps the bounds of scriptures is led away by his capricious whims, and attains neither success, nor happiness, nor the highest end. Now, my question is—what happens when scriptural faith is ignored—whether that sort of ignored faith will lead to the purification of heart attainable by the practice of Jñāna? Please tell me, whether the faith of those who infringe the laws of scriptures but perform with faith, Tapo-Yajña, Jñāna-Yajña and Japa-Yajña etc., is Sāttvika, Rājasa or Tāmasa?" (1)

The Blessed Lord said:—"First hear about the faith of those who do not infringe the laws of scriptures and then about the faith of those who violate them. The natural faith of a Jīva is threefold, *viz.*, Sāttvika, Rājasa and Tāmasa. (2)

"O Bhārata! All beings have faith which is charac-

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

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terized according to the nature of the individual.

Explanation:—The truth is, Sattva means pure heart. There are three kinds of hearts, *viz.*, (i) Sāttvika, (ii) Rājasa, and (iii) Tāmasa. A Sāttvika heart has natural faith in *Sattvika persons and things*, a Rājasa heart has natural faith in Rājasa persons and things, and a Tāmasa heart has natural faith in Tāmasa persons and things. If a person with a Sāttvika heart has faith in the Devas, he is called Deva-Śraddhā-Devatā and so forth The Jīva is My part and parcel and hence Nirguṇa, *i.e.*, above triple qualities. He has been Saguṇa, *i.e.*, confined within triple qualities, owing to his forgetfulness of his relationship with Me. He has imbibed a Saguna temperament on account of his prejudices from time immemorial, since his enthralment into his fallen state. His heart has been moulded according to his temperament Sattva means purified or tempered heart; and Abhayapada means the purified nature of the tempered heart. The faith of a pure heart is the seed of Nirguna-Bhakti and that of an impure heart is the seed of Saguna-Bhakti. Until and unless faith becomes Nirguṇa, *i.e.*, aims at Nirguṇa Supreme Lord, it is lust or passion. I shall now deal with Saguṇa faith full of desires (3)

"Men with Sāttvika faith worship the deities, with Rājasa faith worship the Yakṣas and Rākṣasas, and with Tāmasa faith worship the hobgoblins or spooks. (4)

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

"The transgressors of Śāstric injunctions have Āsura faith. The severe austerities, not prescribed in the Śāstras are practised by those who are self-assertive and arrogant, desirous of immortal life or regal throne, and attached to austerity and power. Those who enervate or enfeeble the bodily elements by severe austerities such as long fasting etc, and so torment the inner-self which is My part, are characterized by Āsura faith or faith possessed by demons." Ślokas 5 and 6 contain an answer to the question in Śloka 1, *viz.*, he who transgresses the bounds of scriptural laws etc. (5, 6)

"Three kinds of food, Yajña (sacrifice), Tapas (austerity), Dāna (charity), which are Sāttvika, Rājasa and Tāmasa by nature are generally adopted by the people of the world. (7)

Sāttvika food:—"Food dear to Sāttvika nature is that which enhances longevity of life, cheerful spirit, strength, health, happiness and delight. Eatables that are succulent

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रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

"The transgressors of Śāstric injunctions have Āsura faith. The severe austerities, not prescribed in the Śāstras are practised by those who are self-assertive and arrogant, desirous of immortal life or regal throne, and attached to austerity and power. Those who enervate or enfeeble the bodily elements by severe austerities such as long fasting etc, and so torment the inner-self which is My part, are characterized by Āsura faith or faith possessed by demons." Ślokas 5 and 6 contain an answer to the question in Śloka 1, *viz.*, he who transgresses the bounds of scriptural laws etc (5, 6)

"Three kinds of food, Yajña (sacrifice), Tapas (austerity), Dāna (charity), which are Sāttvika, Rājasa and Tāmasa by nature are generally adopted by the people of the world. (7)

Sāttvika food:—"Food dear to Sāttvika nature is that which enhances longevity of life, cheerful spirit, strength, health, happiness and delight. Eatables that are succulent

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

(*e g.*, sugar), oily (*e g.*, milk, ghee etc), steady (*e.g.*, fruits), and pleasing (such as frumenty Pāyasa) are dear to the persons of Sāttvika nature (8)

Rājasa food:—" Eatables that are bitter (*e g*, Nimba), sour, saltish, very hot, very pungent (*e.g.*, chilly), very dry (*e g*, asafoetida), cauterizing (*e.g*, fried peas) and bring forth sorrow, grief and disease, are dear to the persons of Rājasa nature They bring sorrow on account of temporary affliction in the tongue and throat, and grief for want of those eatables. (9)

Tāmasa food—" Eatables that are cooked three hours before and hence cold, destitute of juice or sap (*e g.*, stone of a mango), stenchy, and stale (for being cooked long before) that are the remains of another's dishes (except that of the Preceptors and Vaiṣnavas) and that are foul, unclean and unholy such as onion, garlic, fish and intoxicants such as wine, tobacco, tea, coffee, *hemp*, opium etc., are dear to the persons of Tāmasa nature.

Explanation:—Considering all this, those who are willing to attain eternal well-being must take Sāttvika food. But the true devotees refuse to accept any food that is not offered to God Eatables that are *offered to* God are warmly accepted as His Prasāda (grace) by His Nirguna devotees, inasmuch as they, being offered to God, are

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

Nirguṇa (transcendental) and are, therefore, dear to the Bhaktas. The Chāndogya Upaniṣad (VII, 26) says that purity of food sanctifies the heart and when the heart is made holy, perennial contemplation is possible. Impurities of food are of two kinds, *viz.*, internal and external; the former includes food that is unholy, not offered to God, and cooked by unclean, ungodly and diseased persons. The latter comprises of food that is dusty, filthy and contaminated by hair, saliva or foul touch of others etc. (10)

Sāttvika-Yajña:—"A Sāttvika-Yajña is one which is bereft of any desire for fruit, and is performed as a duty enjoined by the Śāstric codes. (11)

Rājasa-Yajña:—"A Rājasa-Yajña is one, O chief of Bharata's sons, which is done with an ulterior motive and for pomp. (12)

Tāmasa-Yajña:—"A Tāmasa-Yajña is one, which is done without any law, without any offering of food to God, without any Mantra (spiritual incantation), without any sacrificial ghee to the priest or without any faith whatsoever. Tāmasa Śraddhā is not regarded

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥
श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

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as Śraddhā (firm faith), inasmuch as it has greatly deviated from the central conception of the self (13)

"There are three kinds of austerities, *viz*, (A) those intended to propitiate the gods, the Brāhmanas, the preceptors, the truly wise and the true devotees, and those that include purity, simplicity, chastity (continence) and inoffensiveness; all these appertain to physical austerities (14)

(B) "Austerities that are not unpleasant to anybody, that are truthful, dear and full of beneficial words and conduct, and that include constant study and the practice of the Vedas, relate to the austerities of the speech. (15)

(C) "Austerities which are conducive to the serenity of mind, placidity, silence, self-control and purification of heart are known as mental austerities. (16)

A Sāttvika-Tapasyā.—"When a disinterested person with devotional faith to the Supreme Lord, performs these

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

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three kinds of austerities, they are known as Sāttvika. (17)

"A Rājasa-Tapasyā is one which is performed with great pomp for the purpose of receiving self-glory, self-honour and self-applause. (18)

"A Tāmasa-Tapasyā is one which is performed with a view to bringing destruction upon another at the cost of self-torture, out of dirt, ignorance or malice. (19)

Three kinds of gifts, *viz.*, (A) "A gift that is bestowed upon one who has not done any good but in consideration of proper place, proper time, and proper person is called Sāttvika gift. (20)

(B) "A gift that is bestowed in anticipation of return for service rendered, or for celestial pleasures, or bestowed grudgingly with mental agony as after-effect, is called Rājasa gift. (21)

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

(C) "A gift that is conferred in a place where and at a time when there is no need to confer and on persons such as harlots, actors, dancers, or those who are not in want, is a Tāmasa gift. Again a gift that is bestowed disparagingly on a really deserving holy person and out of contempt is also a Tāmasa gift. (22)

"Austerity, sacrifice, gift and food vary according to the triple nature of Sattva, Rajas and Tamas. These fourfold acts performed in the conditioned state of the Jīva with any kind of faith, whether good, bad or indifferent are Saguna and hence, trifling. But when they are done with Nirguṇa faith or faith having devotional service to God in view, they are entitled to be called Nirguna which tends to purify the heart as the seat of pure devotion. All scriptures are at one to do duty with such selfless firm faith. The scriptures speak of the three principles of 'Oṁ', 'Tat' and 'Sat' in defining Brahman. With this definition of Brahman, the three kinds of Brāhmanas, Vedas and Yajñas are also defined. So, discarding the ordinances of the scriptures, any kind of faith, whether Sāttvika, Rājasa or Tāmasa, will terminate in Saguna-Bhakti or qualified devotion which does not aim

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः॥ २५ ॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

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at Nirguṇa-Brahman, but produces endless desires in the heart. So, pure faith is the keynote of all scriptures. O Arjuna! It is your ignorance that makes you doubtful in scriptures and in faith. For this reason, the Brāhmanas ever perform all kinds of Yajña, Dāna, Tapas and Āhāra, as mentioned in the scriptures, with the word 'Ohm'—the Indicator of Brahman, on their lips. (23, 24)

"Keeping in view the truth 'Tat' (That) which is beyond the scope of 'Atat' (not That), i.e., mundane, in order to deliver yourself from the bondage of the world, you must perform Yajña, Dāna, Tapas, etc., abandoning all fruits of actions. (25)

"The word 'Sat' (eternity) refers to Brahman, to the worshippers of Brahman, and also to the beneficial deeds done in honour of them. (26)

"The significance of the word 'Sat' is stability in the performance of Yajña, Tapasyā and Dāna, because they become Sat when they are indicative of the satisfaction of Brahman; otherwise, they are turned into Asat, *i.e.*, temporal.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो
नाम सप्तदशोऽध्यायः ॥ १७ ॥

Explanation:—All mundane activities are anti-theistic to pure self-determination. But when they are performed in recognition of Brahman and when they promise awakenment of pure devotion, they are congenial to the purification of the Jīva's soul which is rendered fit for eternal service of the Supreme Lord Śrī Kṛṣṇa (27)

"Nirguna-Śraddhā or transcendental faith is the only source of pure devotion. O Arjuna! Performances of Yajña, Dāna or Tapasyā without Nirguṇa faith are all Asat (ephemeral) and they are not beneficial either in this world or in the next. Hence, all the scriptures point to transcendental faith. To ignore the scripture is to deny transcendental faith Hence, transcendental faith is the only seed of pure devotion." (28)

Gist:—A Jīva attains the final beatitude, when all his qualified actions such as Yajña, Dāna, Tapasyā, Āhāra etc, are done with Nirguna faith in the Supreme Lord, which is ingrained in the very nature of the soul.

HERE ENDETH THE SEVENTEENTH DISCOURSE

ENTITLED

SRADDHA-TRAYA-VIBHAGA-YOGA

अष्टादशोऽध्यायः

CHAPTER XVIII

MOKṢA-YOGA

OR

THE PRINCIPLE OF FREEDOM OR SALVATION

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिसूदन ॥ १ ॥

Summary:—(This chapter begins with a question by Arjuna as to the difference between the principles of Sannyāsa (Niṣkāma-Karma-Yoga) and Tyāga (non attachment for fruitive actions). The Supreme Lord replies that Sannyāsa is the disinterested performance of all duties, setting aside all fruitive and selfish actions, while Tyāga consists in ignoring the results of all fruitive actions, daily and causal. In Sannyāsa all selfish actions together with all fruitive actions must be abandoned, but in Tyāga one should not refrain from doing all those duties whether they be daily, causal or selfish, and should never seek for their fruits. The best thing is to perform all these duties without any attachment or seeking the fruit thereof. The Lord then proceeds to mention three kinds of Tyāga, *viz*, (i) Sāttvika, (ii) Rājasa, and (iii) Tāmasa and their characteristic features. Then He comes [illegible] the five causes of success of actions, without which no action can be done. He, who possesses real insight and is well intentioned does not reap the consequences of his actions, good or bad There are three kinds of incentives to action, *viz*., (i) knowledge, (ii) knowable and

(iii) the knower, and three basic instruments of action, *viz.* (i) the senses, (ii) the deeds and (iii) the doer. Then the Lord mentions three kinds of Jñāna, Karma and Kartā, three kinds of intelligence and fortitude and three kinds of happiness according to the triple qualities of Māyā. Neither the human beings of this world nor the gods in heaven are really free from the Māyik qualities But he who makes unconditional surrender to Him alone, can easily succeed in getting over Māyā, which is otherwise impossible to surmount. The Lord then mentions the respective duties of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, according to the qualities and nature innate in them. So, to attain success in life by performing those ordained duties, one should consecrate all actions with their results at the Lotus Feet of the Supreme Lord. Incomplete performance of one's own duties (Sva Dharma) according to his nature and qualifications is better than nicely performed Para-Dharma or other's duty, *i e*, duty not assigned to him Then the Lord explains how a Jīva attains Brahman, the acme of his Jñāna, after attaining success in Niṣkāma-Karma Yoga, and the characteristic features of one who has realized Brahman Then He states that a Jīva attains divine love, when he is enlightened by the true knowledge regarding Himself and His Blissful Abode, by means of pure devotion. A more confidential teaching about the Supreme Lord is the realization of Paramātmā, which is known as the second stage of God realization. But the most confidential teaching is the third process, which is the real knowledge about the Supreme Lord Bhagavān. It is the most fundamental of all His teachings in the Gītā, according to which the Lord exhorts Arjuna to shun all religions of the world and take absolute shelter in Him alone as the highest divinity of the most Beautiful Person, so that He will deliver him from all sins and offences arising from the non performance of socio-religious duties (Varṇāśrama Dharma) This absolute and unconditional surrender at the Lotus Feet of Śrī Kṛṣṇa, the Supreme Lord, is known as 'Śaraṇāgati' the keynote to Prema Bhakti)

The first six chapters deal with Niṣkāma-Karma-Yoga, consecrated to the Supreme Lord and Saguṇa-Bhakti as

श्रीभगवानुवाच
काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

the beneficial end of all good actions. The second six deal with the conception of Nirguṇa-Bhakti, while the third six deal with Jñāna (true knowledge), Vairāgya (genuine asceticism), pure understanding of right and wrong, discrimination between Saguṇā and Nirguṇa-Bhakti and divine love as the ultimate goal of pure devotion. Such is the purport pointed out in the Gītā by sages of yore All words of advice have so far been given up to Chapter XVII. Arjuna, willing to hear them again in a nutshell in conclusion, said to Kṛṣṇa, "O Hṛṣīkeśa! O Keśinisūdana! I am eager to know the distinction in detail between the terms 'Sannyāsa' (Niṣkāma-Karma-Yoga) and 'Tyāga' (non-attachment to fruitive action)." (1)

The Blessed Lord said:—"O Arjuna! Disinterested performance of all duties, obligatory and occasional, setting aside all fruitive and selfish actions is Sannyāsa. Ignoring the results of all fruitive actions, obligatory and occasional is Tyāga. The knowers of inner truths have made such distinction between the two.

Explanation:—In Sannyāsa all selfish actions together with all fruitive actions, obligatory and occasional, must be shunned by all means. In Tyāga you should not refrain from doing all these duties whether they are obligatory, occasional or selfish (Kāmya), but you should never seek after their fruits. (2)

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

"One class of Panditas, *viz*, the Sāṅkhyas maintain that in view of its defective selfish nature, Karma must be avoided by all means, while others, *viz*, the Mīmāmsakas uphold that actions such as Yajña (sacrifice), Dāna (gift), Tapasyā (austerity) etc., must, by no means, be shunned (3)

"O Bharatasattama! O chieftain of men! Know then for certain that there are three kinds of Tyāga (renunciation). (4)

"Performance of Yajña, Dāna, Tapas etc., should by no means, be shunned. They are, no doubt, the duties of all conditioned souls and as such, should be done for the purification of the self (5)

"The best thing, O Pārtha, is to perform all these duties without any attachment for and seeking the fruit thereof (6)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥
दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

Tāmasa-Tyāga:—" It is not at all possible to renounce daily duties. Those who do so, out of ignorance of the true knowledge of Śāstric lore are called Tāmasa-Tyāgīs.

Explanation:—The Sannyāsīs may as well ignore Kāmya-Karma, if they do not feel the necessity of doing such Karma. But if, for want of true Śāstric knowledge, there be any negligence in performing daily duties, it is Tāmasa-Tyāga with the result that it will lead to ignorance and not to the desired end. So, it is evident that both the words, Tyāga and Sannyāsa, purport to be identical, when they aim at the relinquishment of *fruitive actions* and subjective egotism. (7)

Rājasa-Tyāga:—" He, who abandons daily duties as troublesome to his bodily or physical pleasures and is *afraid of doing them, is a Rājasa-Tyāgī and he never gets* the result of his renunciation, *viz*, true knowledge. (8)

Sāttvika-Tyāga:—" *O Arjuna! He is a Sāttvika-Tyāgī* who performs his daily duties for duty's sake, and forsakes his attachment for subjective egotism as well as the fruits of his actions. But such a Tyāgī fails to realize the purport of the Śāstric lore, the results of Tyāga. (9)

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

The characteristics of a Sāttvika-Tyāgī —

"A Sāttvika-Tyāgī is not desirous of any undesirable or sorrowful action, nor is he attached to any desirable or pleasant action. Such a truly intelligent (free from desire and envy) Sāttvika-Tyāgī is not infested with any doubts. (10)

"It is not possible for a conditioned soul to give up all sorts of duties Ch. III. 5. He is a real Tyāgī who has abandoned all fruits of his actions. (11)

"Those who have not given up the fruits of their actions have to meet with the triple results of their actions, viz., hellish pain, mixed happiness and misery. But the Sannyāsīs are immune from these results. (12)

"O mighty-armed! Just listen to the conclusion that Vedāntic lore has arrived at, in respect of the five causes, regarding the success of all actions. (13)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

"The causes of success of actions are (i) Adhiṣṭhāna (*i.e.,* body), (ii) Kartā (*i.e.,* subjective agent), (iii) Karaṇa (five senses), (iv) Ceṣṭā (*i.e.,* various activities) and (v) *Daiva (the indwelling regulator of all actions).* No action is done without these five causes. (14)

"*Whatever a man does with his body, word and mind,* whether it be right or wrong, he does with the help of the above five causes. (15)

"He, who thinks his own self as the only subjective agent of all actions, possesses uncultured wane intellect and hence, he is evil-intentioned, ignorant and blind. (16)

Who possesses real insight and is well-intentioned:—

"O Arjuna! The infatuation with which you were engrossed at the beginning of the fight was due to your subjective egotism. Had you been aware of these five causes, the source of all actions, you would not have been infatuated. Hence, he whose intellect is not polluted by

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

the mire of egotism, does not kill anybody, although he kills everybody, and does not reap the consequences of the act of killing, because he has no intention of either killing or saving. (17)

Three kinds of incentives to action:—

"Knowledge, knowable and the knower—these three are the stimuli to action, while the instrumentality of the senses for doing, the deed and the doer are the three basic instruments of action.

Explanation:—There are two principles which guide a person to action, *viz.*, (i) stimulus to action and (ii) subject-matter of action. The principle that precedes *an action is its inspiration or impetus*. It is the subtle existence of action or the nascent conception that exists in the mind before it is translated into action. Every act in its incipient stage is characterized by its instrumentality (Karana), objectivity (Karma) and subjectivity (Kartā). In other words, the knowledge of instrument of action, the *knowable object of action* and the *knower of action*, all exists as instrumental, objective and subjective cases, respectively, before the external manifestation of all actions.

From what has been said by the Blessed Lord Bhagavān Śrī Kṛṣṇa in the Gītā, it is manifest that the Jñānis must adhere to Sāttvika-Tyāga Ch. XVIII, 10, 11 as Sannyāsīs, but the Bhaktas must abandon Karma-Yoga *in toto* as mentioned in the Bhāgavatam, XI, 11, 32 in which

a Bhakta being strongly convinced that devotional path is the only path to attain the final beatitude, forsakes all religions of the world enjoined in the scriptures It is to be noted that the true meaning of the Words of God and that of their exponents, depend on the purification of intelligence. True knowledge depends on pure intellect which is again dependent on Niskāma-Karma-Yoga or desireless action. So, to attain the true knowledge, a Sannyāsī must resort to Niṣkāma-Karma-Yoga. When by so doing one's heart becomes pure, he may ignore fruitive action Ch. III, 17; VI, 3. But Bhakti being independent of Karma and Jñāna, does not wait for the purification of the heart Ch III, 26 and Bhāg II, 8, 4-6. If Bhakti itself is so powerful, why, then, is action incumbent upon the Bhaktas? The answer is—knowledge of the self proper is not the only knowledge (Jñāna), but the truth about the self proper is also knowable (Jñeya) and he who is in the know of these truths is the knower (Jñātā) But this triple knowledge is related to Karma, a fact which is to be known by Sannyāsīs; the trinity of knowledge, knowable and the knower is indispensable to Karma, for, without Niskāma-Karma-Yoga, the above trinity or triple principles of Jñāna, Jñeya and Jñātā cannot be acquired. That by which anything is knowable or known is knowledge (Jñāna). So, knowledge is the instrumental case. That which is knowable is Jñeya In other words, the principle of the Jīva is the objective case, and he who knows this truth about Jīvātmā is the subjective case, *i.e*, the knower or the Jñātā Hence, the trinity or the triple principles of Karana (instrument), Karma (object) and Kartā (subject) are known as Karma-Saṅgraha which is associated with Niṣkāma-Karma-Yoga. In other words,

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥
सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥
पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

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the principles of knowledge, knowable and the knower are inseparably connected with *Niskāma-Karma-Yoga* (*Vide* Ch II, 47, 53, 57, 61; III, 9-16, 30, IV, 17, 41, VIII, 7; IX, 27; XII, 6; XVIII, 57). (18)

' Now, listen to the three kinds of Jñāna, Karma and Kartā, *according to the triple qualities of* Sattva, Rajas and Tamas (19)

Sāttvika-Jñāna :—" The Jīva exists in all beings and in a human being in particular, in order to enjoy the fruits of the actions done in this birth and in the previous ones. The Jīva being transcendental and eternal, is immortal, though existing in a particular frame. The knowledge that though there are innumerable Jīvas in the world holding divergent views, they are uniform in one respect, *viz*, in transcendental knowledge, is Sāttvika-Jñāna. (20)

Rājasa-Jñāna :—" The knowledge that the Jīvas in different births, whether the births be celestial, human or animal, are all different from one another and that they possess different characteristic features and qualities, is Rājasa-Jñāna.

Explanation :—Separate souls exist in separate individuals and hence, their tastes, customs and religions etc.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

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are separate; Ātmā suffers pain or enjoys pleasure, it is matter, spirit, an atom, it is man etc, all such knowledge is Rājasa-Jñāna (21)

Tāmasa-Jñāna :—" The knowledge that eating, drinking, making money, sexuality and such other sensual enjoyments are the be-all and end-all of human existence, is Tāmasa-Jñāna which is derogatory, insignificant, ephemeral, non-real, irrational and causal (22)

N.B —This knowledge is untenable, unreal and hence worthless Real knowledge of the self is Sāttvika-Jñāna. Knowledge of Nyaya philosophy and other scriptures teeming with divergent theories is Rājasa-Jñāna, and secular knowledge dealing mostly with physical and mental amelioration is Tāmasa-Jñāna

Sāttvika-Karma —" A Sāttvika-Karma is that action which is devoid of (i) love and hatred, (ii) evil and ephemeral association and (iii) selfish desires (23)

Rājasa-Karma :—" A Rājasa-Karma is that action which is full of desires and is done with great exertion out of conceit and overbearingness (24)

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥
मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥
रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥
अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

Tāmasa-Karma:—"A *Tāmasa-Karma* is that action which is blindly followed by worldly-minded men as duty, without any further consideration, without conforming to socio-religious principles, and with abject maliciousness. (25)

Sāttvika-Kartā:—"A Sāttvika-Kartā (doer) is one who is free from all relative associations, devoid of pride, full of patience and enthusiasm and unconcerned with either *success or failure* (26)

Rājasa-Kartā:—"A Rājasa-Kartā is one who is given to action, who hankers after the fruit of his actions, addicted to worldliness and fond of malice and who is unholy and is subject to pleasure, pain and grief (27)

Tāmasa-Kartā:—"A Tāmasa-Kartā is one who is fond of unrighteous and improper acts, prone to mundane activities, whimsical and fraudulent, who speaks disparagingly of others and is indolent, always sulky or sullen and dilatory in habit. (28)

Purport:—From what has been said by the Supreme

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं श्रृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

Lord Śrī Kṛṣṇa, it is clear that Sāttvika-Tyāga is to be adhered to by the Jñānīs Sāttvika-Jñāna associated with Niṣkāma-Karma is to be followed, and Sāttvika-Karma is to be done by the Sāttvika-Kartā Such Tyāga or Sannyāsa followed by the Jñānīs is the essential topic of knowledge about Kṛṣṇa. But the knowledge of the Bhaktas regarding Him is transcendental (*i e*, above qualitative reference), and devotion is the transcendental service rendered to Him by the devotees, and the subjective performers of devotional duties, *viz*, the Bhaktas are also transcendental. In other words, the knowledge, regarding Kṛṣṇa as the Supreme Object of worship, the servitors, as well as the services rendered by them are all transcendental. In this connection the following Ślokas of the Śrīmad Bhāgavatam, III, 29, 12 and XI, 25, 24-29 may be referred to, in which it is mentioned that everything pertaining to a devotee is transcendental. Bhakta, Bhakti and Bhagavān are all Nirguṇa, *i.e.*, beyond qualitative reference. So, their Karma, Jñāna, Yoga, Tapas, Dāna, faith, happiness and misery are all transcendental. Everything in relation to Sāttvika-Jñāna is also Sāttvika, everything in relation to Rājasa-Karma is also Rājasa, and everything in respect of wanton and perverse Tāmasa-Karma is Tāmasa. In Ch. XIV, 25, 26, the Jñānīs in their final stage can attain the transcendental bliss by means of single-minded devotion to the Supreme Lord Śrī Kṛṣṇa. (4-28).

" O Dhanañjaya! Let Me now tell you the three kinds

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥
यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥
अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥
धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

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of intelligence and fortitude, according to the triple qualities of Sattva, Rajas, and Tamas (29)

Sāttvika intelligence —"Sāttvika intelligence is that which can make a nice distinction between inclination and disinclination, duty and non-duty, fear and safety and bondage and freedom. (30)

Rājasa intelligence.—"Rājasa intelligence is that which can imperfectly distinguish between virtue and vice, duty and non-duty etc (31)

Tāmasa intelligence:—"Tāmasa intelligence is that which being enveloped in ignorance confounds falsehood, *shadow or irreligion with truth, substance or religion* respectively and abuses the ends of life, contrary to the injunctions of the scriptures (32)

Sāttvika fortitude.—"Sāttvika *fortitude* is that which upholds the fupctions of mind, Prāṇa (vital airs), senses and actions with steadfast concentration. (33)

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥
यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुंचति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥
सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥
विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

Rājasa fortitude:—"Rājasa *fortitude* is that which upholds Dharma, Artha and Kāma with their fruitive desires. (34)

Tāmasa *fortitude:—"Tāmasa fortitude is that which* foolishly adheres to dream, fear, grief, sadness and inclination. *(35)*

"O Bharatarṣabha! Now, hear Me about the three kinds of happiness which is the constant aim and object of the conditioned soul. In some cases, cessation of the enjoying mood puts an end to worldly misery. (36)

Sāttvika happiness:—"Sāttvika happiness is that which is born of self-approbation or realization, and which, though difficult and unpleasant at the beginning, is yet nectarine and wholesome in the end, as in the case of controlling the mind and the senses (37)

Rājasa happiness:—"Rājasa happiness is that which,

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥
न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

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arising from the union of the senses and the phenomenal objects appears to be ambrosial at the beginning, but is really poisonous in the long run (38)

Tāmasa happiness:—" Tāmasa happiness is that which from the beginning to the end is born of indolence, sleep and inebriation, giving rise to ignorance and infatuation of the soul (39)

" Neither the gods in heaven, nor the human beings in the world, are really free from the triple qualities of Māyā

Explanation:—The Jñānīs and Karmīs are bound more or less by the triple qualities of Māyā It is the Bhaktas who are eternally conscious of their real self, and accept the triple qualities, only to render transcendental service to the Supreme Lord Śrī Kṛṣṇa, so long as they remain in this world So, from the external point of view, although the Bhaktas appear to be engrossed by the triple qualities of Māyā, yet they are not really so. The conditioned souls, *though fettered by Māyik qualities, may* gradually attain freedom by the worship of the Supreme Lord Śrī Kṛṣṇa, by performing their socio-religious duties assigned to them by the *scriptures, in their respective* classes and stations in life The next six Ślokas 41-46 speak of their respective duties in their respective stages. (40)

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

"The qualities of Sattva, Rajas and Tamas are innate in the nature of the fallen souls O Parantapa! The respective duties of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are assigned to them according to the qualities and nature innate in them (41)

Duties of a Brāhmana of Sāttrika nature —

"Control of internal and external organs of senses, austerity, purity both internal and external, forbearance, simplicity, knowledge of the self and of Godhead as interpreted in the scriptures, and firm conviction or faith in the real interpretation of the self, Godhead and matter are the characteristic qualities and duties of a Brāhmaṇa. (42)

Duties of a Ksatriya of Sāttrika-Rājasa nature:—

"Heroism, pomp, patience, dexterity, not to turn away from the battle-field, charity, governing the state, and collecting the revenue are the characteristic qualities and duties of a Ksatriya. (43)

Duties of Vaiśya of Rājasa-Tāmasa nature;—

"Cultivation of the soil, tending herds of cattle, and

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

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carrying on trade are the characteristic occupations of a Vaiśya, and servitude of the above three classes is the duty of a Śūdra. (44)

N.B.—It is to be noted that Varṇa or classification of the people in society is formed out of these four kinds *of* qualities and nature inherent in them *and* is *not* based on heritage or parentage.

"O Arjuna! Now listen, how a person whose duties have been assigned according to his qualities and nature, can attain success in life by performing those duties. (45)

"A man can attain success by worshipping the Supreme Lord Śrī Kṛṣṇa, *consecrating all the actions with their* results to Him, Who pervades this universe as the Aggregate-Over-Soul (Paramātmā), and at the same time as the Indwelling Monitor of every soul, is the Bestower of the *fruits of his actions which* stimulate him to energize according to the desires of his previous births. (46)

"By Sva-Dharma is meant one's own duty in accordance with his natural aptitude and qualities innate in him. Incomplete performance of Sva-Dharma according *to his nature and qualification* is better than nicely performed Para-Dharma or duty not assigned to him by his

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥
असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

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particular class and station in life. Though imperfectly done, universal good accrues from the performance of Sva-Dharma only, there being very little chance of falling into sin by its performance Sva Dharma though done imperfectly is superior to Para-Dharma though perfectly done. O Arjuna! You must not quit your Sva-Dharma though it involves the killing of your superiors and elders and must not cling to the superior task of the profession of a beggar (*Vide* Ch. III, 35) (47)

"O Kaunteya! Duties assigned according to nature and qualification, though faulty, should, by no means, be shunned. Just as fire, though sometimes enveloped by smoke, removes cold and darkness and is useful for heat, so also all enterprises, manifest or unmanifest, are more or less tinged with shortcomings Leaving aside the dark side of an enterprise, the bright side of one's own Varṇāśrama duties should be resorted to, for the purification of the mind. (48)

"In the first stage of Sannyāsa, a Jñānī must relinquish his Ahaṅkāra (subjective egotism) as well as search after fruit of his actions. In the mature stage of Yoga, the second stage of Sannyāsa with abandonment of all fruits of Karma is spoken here The final success in desireless action is achieved by a Jñānī, when he totally abandons all ideas of fruitive actions with pure intelligence, he

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥
बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

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being fully detached from mundane things, his mind fully restrained and his heart absolutely unconcerned with all happiness, including the attainment of Brahma-Loka. (49)

"O son of Kuntī! Let Me now tell you in brief, how the Jīva attains Brahman—the acme of his Jñāna, after succeeding in Niskāma-Karma-Yoga (desireless action). (50)

What is meant by the realization of Brahman:—

"The first stage in the realization of Brahman is the attainment of Brahma-Jñāna, *i.e.*, true knowledge of Brahman, by the performance of Niskāma-Karma and then the attainment of My Real Self and Realm by devotional service with a true conception of My Real Self, Attributes and Entourage.

"A person, who does not confound his body and mind with his soul, who has no affinities for his friends and relatives, who is completely detached from all sensual enjoyments, who has attained pure intelligence and has

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

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controlled *his mind by fortitude*, who is destitute of the feelings of love and hatred for mundane phenomena, such as sound, sight, smell etc., who has aptitude for solitude, is temperate *in diet, restrained in action*, word and mind, is meditative, and is completely absolved from egotism, pomp, might, lust and anger—he is a genuine ascetic and he can easily realize Brahman. (51-53)

One who has realized Brahman —

" Freed from mundane appearances, the Jiva realizes Brahmanhood *in his unfettered spiritual existence* Such Brahma-realized person is self-delighted, possesses calm and equitable vision to all, high or low, rich or poor, due to his supermundane vision, and does not grieve nor longs for anything mundane ; Established in Brahmanhood, he gradually attains *Nirguṇa-Bhakti (pure devotion)* to Me which consists primarily in hearing, chanting and meditating on My Name, Form, Attributes and Revels in *My Blissful Abode of Vraja.* (54)

" Who I am, *i e*, what the true conception of My Real Self is, what My nature is, and what My Qualities and *Actions are,—these are best known by the Jiva, by means* of pure devotion The Jiva enters Me, when he is enlightened with the true knowledge regarding Me and My Blissful Abode.

Explanation:—This is one of My confidential teachings

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

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to you This is also known as the realization of Brahman, attainable by the performance of desireless action The climax of Brahma-realization is Nirguna-Bhakti or pure devotional service The term 'enters Me' does not mean the tomfoolery of self-destruction. It really means attainment of real knowledge regarding My true Form, Attributes, and Sports, and the Jīva attains full realization of Brahman, when he is completely free from the bondage of this world Attainment of My Real Self is known as the attainment of pure Divine Love A more confidential teaching about Me is the realization of Paramātmā, which is known as the second stage of God-realization The principle of acquiring knowledge by desireless action and the Vedic process of acquiring Bhakti by Jñāna-Yoga is a secret path leading to My attainment Of the three processes of God realization which I am now going to narrate, the process of Brahma-realization is the first one and you have known it Let Me now tell you about the second process (55)

"*One, who takes absolute shelter even with selfish desires, dedicating all his daily, causal and secular duties to Me as the Supreme Lord,—he becomes an Ananya-Bhakta (single-minded devotee), and attains Nirguna-Bhakti in My Eternal and Immutable Self, by My grace.*

Explanation:—His devotion, therefore, is mixed, but he is to be distinguished from a Karmī with a mixture of devotion, as mentioned in the first six chapters. By such devotion to Me, he attains to My spiritual realm such as

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥
यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

Vaikuṇṭha, Mathurā, Dvārakā, and Ayodhyā which are not destroyed even in cataclysm, by My Inconceivable Power. (56)

For Niṣkāma-Karma-Yoga dedicated to Paramātmā Ch II, 47, 61, III, 9-16, 33, VIII, 7; IX, 27, XII, 6, may be referred to "I have already told you of My threefold Manifestations, *viz*, (i) Brahman, (ii) Paramātmā, and (iii) Bhagavān Ch XV, 16-18. As you are neither a pure devotee nor a selfish one now, you may be a middling devotee by consecrating to Me all the duties assigned to you by your class and station in life, which is the only goal of your life, and with steadfast application of your intelligence, turn your undivided attention to Me in all your activities (57)

"If you concentrate all your attention on Me alone in all your doings in this world, you will be able to surmount all the impediments that stand in the way of your devotional life. If, on the contrary, you misidentify yourself with your body and mind and cling to your perverted ego, you will be drawn away from the Fountain-head of Nectar and will bring destruction upon your self as a worldling. (58)

"If you think 'I won't fight' under the fatal influence

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

of that egotism, you shall simply be a pretender, a man of false promise, inasmuch as your Kṣatriya nature will surely give you an impetus to fight. If you do not listen to Me, your martial spirit will certainly enkindle you to fight and make you think that you are the author of the destruction of all your enemies. (59)

As a result of infatuation or ignorance, you are now unwilling to fight. But, by your former prejudices as a Ksatriya by nature, you will be forced to give battle, goaded by the martial spirit of a Ksatriya. (60)

Kṛṣṇa, the Indweller of hearts:—

"I am the Paramātmā—the Indwelling Monitor of all hearts, I am the Regulàtor and the Over-soul of all Jīvas. Whatever the Jīva does, I am the Giver of the fruit of his actions. Just as a wire-puller pulls his puppets from behind the curtain with the wire, so, the Jīvas, imprisoned in gross bodies are being driven adrift in this ocean-world, by My Māyā, to act in conformity with her dictation. Propelled by the Inner Monitor your natural proclivity, the result of your deeds in previous births, will stimulate you to fight. (61)

N.B.—Here Paramātmā is the efficient cause and Māyā is the material cause of the action of the Jīva, in his conditioned state.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत् प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥
इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

"O Bhārata! Take shelter in all possible ways in that All-Pervading Paramātmā. You will attain Śānti or complete freedom from the influence of empiric knowledge which is ignorance and ultimately enjoy the blissful state of My Spiritual Realm. (62)

"Some are prone to worship Paramātmā as the Indwelling Monitor. Some worship Bhagavān, surrendering themselves entirely at His Lotus Feet Ch. XVIII, 66. But a genuine devotee takes complete shelter in Śrī Kṛṣṇa, regards Him as his Spiritual Master, Who instructs him in the cult of Bhakti as an Ācārya outside, and inspires him to follow the cult as Caitya-Guru (Indwelling Monitor) from within. He, therefore, meditates on His (Kṛṣṇa's) mercy (*Vide* Bhāg XI, 29, 6).

"You have heard of the realization of Brahman and of Brahma-Jñāna (*Vide* Śl. 51-54). This Brahma-Jñāna is a secret truth. I have just told you about the realization of Paramātmā (*Vide* Śl. 56-62). This Paramātma-Jñāna is a greater secret. Ponder over it minutely and do as you like.

Purport:—If you desire to acquire Brahma-Jñāna through Niṣkāma-Karma-Yoga and Nirguṇa-Bhakti in Me (pure devotion), you are to fight without any selfish motive. Again, if you take shelter in Me as Paramātmā, then also, you are to fight from your natural proclivity of

सर्वगुह्यतमं भूयः श्रृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

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the Ksatriya nature, consecrating the result to Him (Paramātmā), and being guided by Him as the Indwelling Monitor. Then My Manifestation of Paramātmā will lead you to the principle of pure devotion to Me So, whichever principle you may adopt, it is highly beneficial for you to fight. (63)

"The most confidential teaching is the third process, which is the knowledge of the Supreme Lord Bhagavān I have told you about the confidential Brahma-Jñāna and more confidential Paramātma-Jñāna. Now, let Me tell you about the most confidential knowledge regarding Me, the Supreme Lord This is the most fundamental of all My instructions in the Gītā. I tell you this for your eternal good as you are dear to Me (64)

"O Arjuna! Be My devotee and offer your mind and attention to Me You must not meditate on Me like the *Karma-Yogis, Jñāna-Yogis or Dhyāna-Yogis* Worship My Transcendental Form as the Supreme Lord of all Beauty, Truth and Harmony, in all your actions. I promise, you will then attain the eternal servitude of My All-Being-Intelligent and Blissful Śyāmasundara Form. *You are very dear to Me and that is why I am telling you* about My Nirguna-Bhakti (unalloyed devotion).

Explanatory Notes:— (A) 'Manmanā Bhava' means meditate on My most Beautiful Śyāmasundara Form

In his fallen state, the Jīva cannot do without conforming to his physical, mental, social and spiritual duties. But in all these duties, a true knowledge of the super-excellence of the Eternal Beauty, Truth, Harmony and Gracefulness of the Supreme Lord Śrī Kṛṣṇa, Who is the only God of Love, worth taking shelter in, will surely lead him to attain the ultimate goal of human life

The thing is, whatever a conditioned soul does for the maintenance of his livelihood, he does either from threefold lofty ends in view, or from sensual enjoyment which gives rise to Akarma and Vikarma, the sources of all evils. The three kinds of lofty aims in view are attachment to (i) Brahman, (ii) Paramātmā and (iii) Bhagavān. The socio-religious system of Varṇāśrama-Dharma, Jñāna, Vairāgya etc, assume a particular nature and form in pursuance of the above threefold aims. When they aim at realization of Brahman, they take the form of Karma and Jñāna When they aim at realization of Paramātmā, they assume the nature of consecrated Niṣkāma-Karma and Dhyāna-Yoga, etc. But when they are directed to the realization of the Supreme Lord Śrī Kṛṣṇa Bhagavān, they turn themselves to pure devotional services. Hence, devotion to the Supreme Lord of Love Śrī Kṛṣṇa is the most confidential teaching and Kṛṣṇa-Prema (Divine Love) is the *summum bonum* of human existence And *this is the fundamental principle in the teachings of the Gītā. Though there is a semblance of performance of action in the external life of the Karmī, the Jñānī, the Yogī and the Bhakta, yet there is a fundamental difference in the worship of each, in respect of the means as well as the end.*

Explanatory Notes:—Here 'Ekam Mām' means only Me and not the other presiding deities of Dharma, Jñāna, Yoga and Karma. At present, as you seem to be fit for single-minded devotion, you are given the chance of following it and I shall explain to you the process you should adopt. You need not be anxious for the non-commission of your daily socio-religious duties and for the sins arising therefrom. You are rather apt to commit sin and offence by violating My direct command. Hence, take absolute shelter in Me alone. The nature of a Śaraṇāgata devotee (*i.e.*, who has taken absolute shelter in Me), is like a purchased cow, obedient and submissive to the purchaser. There are six features of Śaraṇāgati, *viz.*, (i) accepting what is favourable to Kṛṣṇa's service (ii) rejecting what is detrimental to His service, (iii) firm conviction that Kṛṣṇa is the Sole Protector and Preserver, (iv) full confidence in His support, (v) consecration of body, mind, and soul to His service, and (vi) sincere submissiveness of the heart and humble prayer for His grace. If you surrender yourself to Me only, I shall deliver you from all sins. O Arjuna! Don't you, therefore, mourn for your own self nor for that of others. I am the Supreme Lord, having none to depend upon. Keeping your goodself in view, I have imparted all the teachings in the Gītā, for the benefit of the whole world. So, Ye—all the world! Relinquish all the principles, duties and teachings of the mundane world and even attachment to Brahman and Paramātmā; take absolute shelter in Me alone, and live a life of pure devotion. I promise I will deliver you from all sins and from bondages. Did I not promise such a thing before (*Vide* Ch. IX, 22)? I take all the risk upon My shoulder. So, do not mourn f[illegible] own self nor for that of others. (66)

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥
य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

N B.—Śloka 66 is the sum and substance of the whole text of the Gītā and is the stepping-stone to the realm of pure devotion. It is the golden key to the entrance of the spiritual kingdom In support of the above Śloka, the following Ślokas from the Bhāgavata can aptly be referred to (XI, 5, 41, XI, 11, 32; XI, 20, 9 and XI, 29, 34)

Gītā-teachings—to whom intended?—

"The teachings of the Gītā are not meant for those who are void of self-control, who have no aptitude for devotion, who are unwilling to serve the Lord and His servants, and are envious of the All-Merciful Supreme Lord (67)

N.B.—Nobody should consider the Eternal, Transcendental, Beautiful and All-Attractive Human Form of Śrī Kṛṣṇa as nature's product or illusory.

The ultimate end of such teachings —

"He who will impart such confidential teachings of the Gītā to My devotees will attain Me by pure devotion (68)

"None is or will be dearer and more serviceable to Me in this world than he, who imparts such teachings. (69)

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

The effect of studying the Gītā—

"He who will study these spiritual dialogues that took place between Me and Arjuna, would worship Me through the principle of Jñāna-Yoga (*i.e*, the procedure of true knowledge). (70)

The effect of hearing the Gītā.—

"He who, though not My devotee yet faithful and non-envious, hears the teachings of the Gītā, attains the region of the virtuous, relieved of all sins. (71)

"O Dhanañjaya! Did you listen to the Gītā with rapt attention? Have you been disillusioned from your ignorance?" (72)

Arjuna said—"O Acyuta! By Thy grace, the veil of illusion has vanished from my mind. I have recovered my lost senses and I understand that the Jiva is the eternal servant of the Supreme Lord Śrī Kṛṣṇa. All my doubts are gone. By absolute surrender at Thy Lotus

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥
व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥
राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥
तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

Feet, which is the essential function of every Jīva, I shall follow Thy Divine Footsteps " (73)

Sañjaya said—" O King! I have heard this wonderful soul-stirring dialogue that took place between Arjuna and Śrī Kṛṣṇa. (74)

" I have heard this most confidential Yoga system expounded by Śrī Kṛṣṇa, the veritable Lord of all Yogas, by the grace of Vyāsadeva. (75)

" O King! My hairs stand on end. Whenever I recall to mind this wonderful dialogue of Śrī Kṛṣṇa and Arjuna, my joy knows no bounds (76)

" O King! I am astounded and overwhelmed with joy at the constant remembrance of that All-Beautiful Form of Śrī Kṛṣṇa, the Supreme Lord of all. (77)

" Where there is Śrī Kṛṣṇa, the Lord of Yoga, and

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षयोगो
नाम अष्टादशोऽध्यायः ॥ १८ ॥

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where there is Arjuna, the holder of the bow Gāṇḍīva, there is the fortune of victory, power, success, and uprightness. This is my firm conviction (*Vide* Bhāg. XI, 11, 32; XI, 20, 8, 9, 31, 33, 37; XI, 29, 34)." (78)

N.B.—The holy Gītā, the crest-jewel of all the scriptures, is the most valuable casket of devotion of which the first six chapters of Karma-Yoga represent the golden front-cover, the last six chapters of Jñāna-Yoga represent the golden back cover, both studded with pearls and gems, while the middle six chapters of Bhakti-Yoga represent the most precious bejewelled bunch of keys that wins over the heart of Śrī Kṛṣṇa and is highly appreciated by the three worlds, and whose handmaid is the couple of Ślokas beginning with 'Manmanā-Bhava' composed of sixty-four letters.

Gist:—That pure devotion based on absolute surrender to the Supreme Lord Śrī Kṛṣṇa is the only function of the Jīva, is not only the keynote of this chapter but also of the whole teachings of the Gītā.

HERE ENDETH THE EIGHTEENTH DISCOURSE

ENTITLED

MOKṢA-YOGA

श्रीगीतामाहात्म्यम्

गीताशास्त्रमिदं पुण्यं यः पठेत्प्रयतः पुमान् ।
विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥ १ ॥

गीताध्ययनशीलस्य प्राणायामपरस्य च ।
नैव सन्ति हि पापानि पूर्वजन्मकृतानि च ॥ २ ॥

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।
सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥ ३ ॥

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥ ४ ॥

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥ ५ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ६ ॥

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥७॥

GLOSSARY

ABHAYAPADA. The purified nature of the tempered heart.

ABHYĀSA-YOGA. Constant retraction or withdrawal of the mind from worldly affairs and its concentration on the Supreme Lord Śrī Kṛṣṇa.

ABSOLUTE PERSON Refers to Śrī Kṛṣṇa, the Supreme Person, Who is independent of any reference other than Himself

ĀCĀRYA. Spiritual guide or the Sat-Guru. A divine agent who is thoroughly versed in the Śāstric lore, practises the confidential service of Śrī Kṛṣṇa and is competent to redeem and re-instate all fallen souls in the service of the Supreme Lord Śrī Kṛṣṇa.

ACINTYA-BHEDĀBHEDA. The doctrine of inconceivable simultaneous distinction and non-distinction, i.e., all beings are simultaneously existent in, and distinct and non-distinct from, the All-Pervading Supreme Lord Śrī Kṛṣṇa. Dinstinct in the sense that all beings are His infinitesimal separate potencies existing in Him with all their infinitesimal limbs, and non-distinct in the sense that they are Cetana or spiritual infinitesimals, i.e., beings that can take the initiative, and hence identical with Him in respect of quality

ADHIYAJÑA. The indwelling guide of the Jīva known as Antaryāmī Hṛṣikeśa, who incites them in Yajña-Karma.

ADHYĀTMA. The unalloyed entity of a Jīva void of all mundane touch

AGE The four Yugas make up the Indian cycle of the ages. They are Satya (Kṛta), Tretā, Dvāpara and Kali.

AGNIHOTRA A religious rite requiring perpetual keeping of sacred fire.

AIKĀNTIKA BHAKTA. He who worships the Supreme Lord Śrī Kṛṣṇa with spontaneous and single-minded devotion.

AKARMA Dereliction or omission of the duties ordained by the Śāstras.

AKIÑCANĀ. The relishing or tasteful faculty of unadulterated self is known as Akiñcanā or single-minded devotion

ĀMNĀYA Preceptorial line of succession.

ĀNANDA Eternal bliss. The principle of unceasing unmixed ecstasy inhering in Kṛṣṇa and His confidential loving devotees.

ANANYA BHAKTA A single-minded devotee, fully absorbed in the service of the Supreme Lord Śrī Kṛṣṇa.

ANTAHKARANA . When the principles of Buddhi (intelligence) and Manas (mind), are merged into one subtle principle it is known as Antaḥkarana.

ANTARYĀMĪ The indwelling guide of all Jīvas, who is the knower of their hearts

ANU CAITANYA. The Jīva—the spiritual *atomic* part of the Supreme Lord Paramātmā existing simultaneously distinct and non-distinct from the Vibhu Caitanya,—the All-Pervading Suprṛme Being.

APARĀ PRAKṚTI The external cosmic potency of the Supreme Lord in relation to this manifested world, consisting of the eight components, *viz*, earth, water, fire,

air and ether—the five gross elements, and mind, intelligence and perverted ego—the three subtle elements.

APARĀ VIDYĀ. Knowledge that makes one forgetful of one's own real self and of Godhead.

APŪRVA. Unforeseen—aimed at by the Karma-Mīmāṃsakas who hold that the Apūrva accruing from actions fructifies in various births.

ĀRŪḌHA-YOGĪS. Those who have already ascended, *i.e.*, those who are adept in the perfection of Yoga and whose only aim is the attainment of Śānti (bliss).

ĀRURUKṢU. The aspirant Yogi whose only aim is the performance of action for spiritual purification.

ASĀDHU. Not Sādhu, hence ungodly in conduct and character.

ASAT. Not Sat; hence temporal—generally refers to gross matters and temporal things.

AṢṬĀṄGA-YOGA. The eightfold performances of Yoga, *viz.*, Yama, Niyama, Āsana, Prāṇāyāma, Dhyāna, Dhāraṇā, Nididhyāsana and Samādhi.

ĀTMA-DHARMA. The eternal function of the unalloyed self.

AUSTERITY. Penance.

AVATĀRA. Descent of Kṛṣṇa in any of His Forms to the mundane plane. The word is also specifically used to denote the periodical descents of the partial aspects of Garbhodakaśāyī Viṣṇu.

AVIDVAT-PRATĪTI. Conception based on empiric knowledge.

AVIDYĀ. Forgetfulness of real self and of Godhead. It is the root-cause of the miseries of the conditioned state.

The Jīva chooses to be seduced by nescience in exercise of his freedom of choice in his nascent position as an infinitesimal cognitive particle on the marginal line.

AVIKALPA-YOGA. A Yoga which is surely calculated to attain the Supreme Lord.

AVYAKTA PRAKṚTI The unmanifest cosmic energy.

BHAGAVĀN The Supreme Lord, the Blessed Lord possessed of sixfold divine qualities, *viz.*, majesty, power, beauty, glory, knowledge and supremacy

BHAKTA A devotee of Śrī Kṛṣṇa.

BHAKTI. Bhakti may be defined as the spontaneous function of the soul in the unconditioned state identical with the loving spiritual service of the Absolute. It is superior to the unalloyed cognitive function which is associated with it as an auxiliary, or to the pure volitional function which is also incorporated in the principle of spiritual love.

BHAJANA Intimate service of the Divinity. The process is wholly free from all mundane or quasi-mundane adjuncts The spiritual function is not a negative entity nor the contrary of mundane activity. It is substantive unhampered activity

BHOKTṚTVA Enjoying mood which overtakes a Jīva in his fallen state

BRAHMĀ. The progenitor of the fourteen worlds; *the first of the Jīvas*, who sprang from the Navel-Lotus of Garbhodakaśāyī Viṣṇu.

BRAHMA-JÑĀNA Abstract knowledge of Impersonal Brahman.

BRAHMA-LOKA. The uppermost region of the mundane world

BRĀHMAṆA. The highest of the four Varṇas and who is possessed of the realization of undifferentiated transcendence as the great, final and nourishing principle (Brahman).

BRAHMĀNANDA. Tranquillity of mind that results from the realization of the Abstract Brahman.

BRAHMA-NIRVĀṆA. Complete emancipation from the limitations of time and space and a simultaneous attainment of the everlasting bliss in the spiritual realm.

BRAHMARṢI. A saint, versed in the knowledge of Brahman.

BRAHMA-SŪTRA. The textbook of the Vedānta philosophy composed by Śrī Veda-Vyāsa, in the form of aphorisms. It classifies and systematizes the teachings of the Upaniṣads, or the highest teachings of the Vedas

BRĀHMĪ-STHITI. The eternal state transcending the sphere of Māyā.

CAITYA-GURU. The indwelling guide or monitor known as Antaryāmī

CĀNDRĀYAṆA. A particular form of austerity to expiate sins, specially meant for the sinners.

CĀTURMĀSYA. Observance of abstinence from enjoyment in various forms during the four months of the rainy season, beginning from Śayana-Ekādaśī day and ending on Utthāna-Ekādaśī day. This is a part of the Varṇāśrama regulations.

CEṢṬĀ. Action.

CETANA. The intelligence that can take the initiative.

CIT POTENCY. Internal all-controlling self-conscious energy.

DAIVA-VARṆĀŚRAMA-DHARMA. The duties enjoined by the Śāstras upon those who belong to the Varṇāśrama community, based upon the principle of Varṇa (natural dispositions) and Āśrama (stages of life of a man of the world) ordained for the spiritual purification.

DHARMA. That which is ingrained in one's own nature

DHARMA-KṢETRA. From time immemorial, Kurukṣetra is held sacred in the Vedas as the field of many sacrificial rites performed by the gods.

DHARMĀTMĀ. God-loving soul

EGOTISM. Misidentification of the real self of a Jīva with his temporal tabernacle and of his 'I 'ness and 'my 'ness with his corporal frame and those relating to it.

ELEVATION. Physical and mental amelioration of the world.

FALGU-VAIRĀGYA. Pseudo-asceticism.

FINAL BEATITUDE. The bliss in Mokṣa or final liberation from the bondage of Māyā.

FRUITIVE ACTION. Sakāma Karma or activity for obtaining any of the *desirable objects of this world*, *viz.*, Dharma, Artha, Kāma and Mokṣa. The fruit of such action is enjoyed by the person who performs the act. The soul has nothing to do with the mundane plane Any utility aimed at by the mind in the conditioned state is limited and perishable and foreign to the essence of the soul. Fruitive action implies activity which aims at such utilitarian result.

GANDHARVA. A class of demigods, inhabiting the region of the same name mentioned in the Hindu mythology.

GĀṆḌĪVA. The famous bow of Arjuna.

GĀYATRĪ. A sacred Vedic Mantra, incumbent on all Brāhmaṇas to utter at least thrice a day.

GUṆĀTĪTA. That which transcends the triple qualities of Māyā.

HOMA. Offering of sacrificial ghee to the fire.

IKṢVĀKU. A king of solar dynasty, son of Vaivasvata Manu.

IMPERSONAL BRAHMAN. The empirically undefinable principle of transcendence conceived or realized as the ultimate reality. The term Brahman is used in the Upaniṣads in this sense. It is the name of the transcendental effulgence that surrounds the positive realm (Vaikuṇṭha) of the Absolute, like the zone of light surrounding the disc of the sun. The term Brahman is used by the gnostics in a negative sense. Impersonal Brahman is the negative aspect of the Absolute Person.

IMPERSONAL BRAHMĀNANDA. When the physical and mental experiences are arrested by the process of 'not this' and 'not that' of the Jñāna-Yoga—a uniform trance manifests itself which is directly opposite to the gross and subtle experiences. This is known as Brahmānanda or the bliss that results from the realization of the Abstract Brahman.

IMPERSONAL MONISM. It is known as the Kevalādvaitavāda of the Śaṅkara school. According to this theory, the world of our experience is an illusion and the

individual soul is identical with the undefined Brahman, into which he merges on the termination of his illusory individual experience.

ĪŚVARA. The Paramātmā—the indwelling monitor of all Jīvas and the dispenser of the fruit of their actions.

JÑĀNA. Abstract or empiric knowledge dealing with the negative Impersonal Brahman.

JÑĀNA-KĀṆḌA. The portion of the Veda dealing with Jñāna, but ordinarily used with reference to the empiric interpretation in the Upaniṣads.

JYOTI. The effulgence. The presiding deity of light.

KAIVALYĀNANDA. When the physical and psychic experiences are arrested by the process of deep absorption of the Aṣṭāṅga-Yoga, a 'Kūṭa' or uniform trance manifests itself, and it is known as Kaivalyānanda, the ultimate end of the Yoga philosophy, propounded by the sage Patañjali.

KAIVALYAPĀDA. Chapter in Yoga-Darśana dealing with the ultimate end.

KAIVALYA-ŚĀNTI. Cessation of worldly sufferings—without any positive realization of eternal bliss.

KAIVALYA-SIDDHI. Perfection of the severe austerities of the Aṣṭāṅga-Yogīs.

KAIVALYA STATE. *A unique state of spiritual* existence devoid of all physical and mental activities.

KĀMA. Lust or enjoying mood. It has been used in the extended sense to denote all sensuous desires. Mundane love, as conceived by poets and philosophers, comes under this term.

KĀMYA-KARMA. Fruitive action.

KARMA. Good or bad deeds for one's own pleasure as opposed to service which aims at the pleasure of the Absolute Person Śrī Kṛṣṇa.

KARMA-CAKRA. The wheel of worldly bondage which forces a bound Jīva to rotate round the cycle of births and rebirths.

KARMA-KĀṆḌA. The portion of the Veda dealing with Karma. The material aspect of a Yajña is known as Karma-Kāṇḍa.

KARMA-MĪMĀṂSĀ. The philosophy which holds Karma to be the eternal principle, propounded by the sage Jaimini.

KARMA-MĪMĀṂSAKA. A follower of the cult established by Jaimini.

KARMA-SANNYĀSA. Renunciation of all selfish actions together with all fruitive actions, obligatory and optional.

KARMA-TYĀGA. Disinterested performance of all duties, daily and causal, *i.e.*, performance of duties without attachment for their fruits.

KEVALĀ-BHAKTI. Single-minded, unmixed devotion.

KĪRTANA. Vocalization or uttering with the lips. The word is used to denote the service of the Absolute in the form of His worship as vocalized divine sound manifesting His descent on the serving lips of His pure devotees. It is the highest form of nine devotional methods such as hearing, chanting etc.

KṢARA. The changeable and perishable material objects, also known as Adhibhūta.

KSARA-PURUṢA. Refers to the Jīva who is changeable because of his faltering nature from his real state owing to his Taṭastha tendency.

KSATRIYA. The second stage of the four Varṇas.

KSEMA. Anxiety and care for preserving the obtained results

KSETRA. The field, *i.e.*, the body as the habitation of the soul

KṢETRAJÑA. The knower of the field, *i.e.*, the Jīva and Paramātmā or the Over-Soul.

KUKARMA Actions that are baneful or prejudicial to the interest of the world, also known as Vikarma.

KUMBHAKA Withholding of breath by closing the mouth and the nostrils, one of the eightfold processes of Aṣṭānga-Yoga

KURUKSETRA The famous battle field where the battle between the Kurus and Pāndavas was fought.

KŪṬA Samādhi or uniform trance in which all mundane activities and experiences are completely suspended

KŪTASTHA Aksara or the unchangeable who does never deviate from his own real self

LOGOMACHY. Polemic dispute about words in the Nyāya philosophy.

MANTRA Spiritual incantation. The Holy Name addressed to Visnu as a distant recipient of service in the unredeemed conditioned state for the purpose of restoration to one's proper spiritual nature.

MLECCHAS. *The word is used in the Śāstras to* designate persons belonging to communities which are

opposed to the Varnāśrama principles in their worldly activities.

MOKṢA. According to the Śrīmad Bhāgavata, it means actual realization of self and of Godhead

NĀMA-SAṄKĪRTANA. Congregational chant of the Holy Name of Śrī Kṛṣṇa.

NIRVIKALPA-SAMĀDHI. A state where the difference of time between Sādhana (practice) and Siddhi (perfection in Yoga) no longer exists.

NIRVIŚEṢA. Impersonal or Abstract Form of the Absolute Person.

NITYALĪLĀ. Eternal life of an Absolute-realized soul.

PAṆḌITA. Well-versed in the principle of relationship, means as well as the highest end of one's spiritual existence; who is fully cognizant of the principles of liberation and bondage from Māyā.

PARĀ-VIDYĀ. Real and positive knowledge about the Absolute Person Śrī Kṛṣṇa.

PĀRṢADA. Constant associate of Śrī Kṛṣṇa.

PRAVṚTTI. Passionate activities of Rājasa quality.

PURUṢA. The Jīva that dwells inside the mind and body or the Paramātmā that dwells within the Jīva.

RELIGION. The English word conveys a departmental and group notion, while the word 'Dharma' means natural aptitude. Ātma-Dharma means natural aptitude of the soul. The term religion has been used in the sense of Dharma. But more often the phrase 'natural function of the soul' has been used for avoiding serious misunder-

VIBHŪTIPĀDA. Chapter in Yoga Darśana dealing with superhuman powers.

VIDVAT-PRATĪTI. Pure conception based on transcendental knowledge.

VIDYĀ Transcendental knowledge as opposed to Avidyā or nescience.

VIKARMA Actions that are baneful or prejudicial to the interest of the world.

YAUKTIKA-PRATĪTI. Conception based on dry reason

YOGA (i) Aṣṭānga-Yoga, (ii) search after unattainable objects aimed at by the elevationists and salvationists, (iii) perfect harmony or communion, (iv) the principle and (v) a union or a uniting path consisting of several steps or stages leading a Yogī from the lowest ladder of Sakāma-Karma to the highest realization of his real self, of Paramātmā and of Bhagavān. Niṣkāma-Karma-Yoga is the first stage of the path, Jñāna-Yoga—the second, Aṣṭānga-Yoga—the third, and Bhakti-Yoga—the last and best stage.

YUGĀVATĀRA. A Form of Viṣṇu Who manifests His descent in a particular age

YUKTA-VAIRĀGYA. Genuine asceticism which consists in adjusting everything and person to the service of the Supreme Lord Śrī Kṛṣṇa without any selfish motive, i.e., without any desire, either for elevation or salvation.

श्रीमद्भगवद्गीताश्लोकाद्यचरणप्रतीकवर्णानुक्रमः ।

PRESENTED BY
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